THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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HYMN OF THANKSGIVING.

BY GEORGE WITHER.

Altered from the British Magazine.

[I do not quote these verses on account of any purely poetical power or interest; of these qualities they are, indeed, in a great measure destitute, but I offer them as a specimen of the gentle, yet earnest and confident sincerity and faith to which I have alluded. The poet does not pray as if in doubt whether or not his wishes will be granted. He knows that the hand which scatters the fresh flowers and fruits into the lap of nature is neither become old nor weary. His faith in this instance resembles the particular faith of the Christian: it is confident, and will venture the world upon the strength of its persuasion.—*Correspond. of Brit. Magazine.*]

It was thy pleasure, Lord, to say,
That whatsoever in thy name
We pray'd for as we ought to pray
Thou would'st vouchsafe to grant the same:
O therefore we beseech thee now
To these our prayers which we make,
Thy gracious ear in favor bow,
And grant them for thy mercy's sake!

* * * * * * *

What pleasant groves, what goodly fields!
How fruitful hills and dales have we!
How sweet an air our climate yields!
How stored with flocks and herds are we!
How milk and honey doth o'erflow!
How clear and wholesome are our springs!
How safe from ravenous beast we go!
And, oh! how free from poisonous things!

For these and for our grass and corn,
And all that springs from blade or bough,
For all those blessings that adorn
Or wood, or field, this nation through;
For all of these thy praise we sing,
And, humbly, Lord, entreat thee too,
That fruit to thee we forth may bring,
As unto us thy creatures do.

So in the sweet refreshing shade
Of thy protection sitting down,
Those gracious favors we have had
Relate we will to thy renown;
Yea, other men when we are gone
Shall for thy mercies honor thee,
And famous make what thou hast done
To such as after them shall be.

PRAISE TO THE REDEEMER.

From the same.

Here on earth, where foes surround us,
While our trembling souls within
Feel the fetters which have bound us,
Feel the vileness of our sin,—
Lord! on Thee alone relying,
Strength we crave to burst our chain;
Ever pleading, ever crying,
Lord! for us the Lamb was slain!

In those high and holy regions
Where the blest Thy praise prolong,
Cherubs and seraphic legions
Know no theme of nobler song;
White-robed saints, that there adore Thee,
Throned above the glassy main,
Sing, and cast their crowns before Thee,
Lord! for us the Lamb was slain!

Thus, thy Church, whate'er her dwelling,
Heaven above, or earth below,
One harmonious chorus swelling,
Loves her Saviour's praise to show.
Here in trial, there in glory,
Changeless rings the immortal strain;
Changeless sounds the wondrous story,
Lord! for us the Lamb was slain!

B. J. W.

MISCELLANY.

THE DEATH-BED OF THE YOUNG AND BEAUTIFUL.

How just, Mr. Editor, in a moral as well as intellectual application, are the words of the serious poet—

Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

As piety is an unobtrusive principle that courts not the admiration of the world, and lives not on the food of human praise, but draws its life and loveliness from heaven, and opens its charms to "Him who seeth in secret," many of its brightest examples live and die, unhonored and unknown. Like the dew-drop which the morning sun changes to a brilliant pearl to glitter in its own bright beam, they derive their lovely graces from the "Sun of righteousness,' and exhibit them only to his all-seeing eye.—It is evidently best sometimes that it should be so. The Christian in himself is always weak, and if he knows himself will always feel the necessity of the petition, "Lead us not into temptation." It is not because he has resolved to live to God, and has renounced the world, and promised with confident Peter, "Though I should die with thee, yet will I not deny thee,"—it is on none of these accounts, that he is safe and secure of heaven: but it is because he has a keeper who hedges up his way, and orders his goings, who strengthens his heart in the hour of temptation, and covers his head in the day of spiritual conflict and peril; or oftener, perhaps, removes him away from the noise and excitement and collision of the world, to the quiet scenes of solitude, and there securely "keeps from the provoking of all men," and hides in his pavilion till every calamity be overpast. While there have been many such Christians, who have lived to a good old age, and "walked with God," like Enoch, and were so little known and noticed in the world, that it was hardly observed when they died, and all the record of their departure is summed up in the single sentence, "*They are not, for* God *took them*"—there have been a few, more favored still, who became new creatures in Christ Jesus, not to bear his yoke on earth, but to wear the crown which he confers in heaven; who were taken away from the evil to come, before they had been left to know by experience the bitterness of having "fallen from their first love," of having yielded to the allurements of the world, or in any way, brought leanness into their souls, and provoked the hidings* of their heavenly Father's countenance. As soon as the grace of God had tuned their hearts to the melody of heaven, they are taken thither to enjoy it. Like the thief on the cross, almost in the moment of believing, they hear the faithful promise, which was given him, "This day thou shalt be with me in Paradise."

These cases are, indeed, few; yet God, to magnify his grace, has seen fit to exhibit them to the world. If they are abused, and a holy life be neglected, and hopes of a death-bed repentance indulged to the ruin of the soul: it is done in the face of a thousand providential warnings, and express declarations to the contrary in the word of God.

Some notice of a case like these, may not be devoid of interest and instruction to some of your readers.

E—— was the first-born of intelligent and doating parents. Her father was a physician of extensive practice and eminent skill. His young daughter, in the vigor of her mind and beauty of her fair form and features, was the exact image of her father, differing only in exhibiting the gentler graces of womanhood, modesty and delicacy of feeling. She was evidently the idol of his heart—the "creature loved by him more than the Creator." He bestowed on her all the advantages of education, which his situation afforded; but neglected in a great measure, if not entirely, the religious culture of her heart. He evidently thought of her, as a being given to him to lavish his affections upon, to dress up with the decorations of earth, in order to draw the admiration of others, and to become his pride, for whose sake, life and this fading world would be dearer to him, and obtain a stronger hold upon his heart:—while he forgot that she was only a loan from God,—a gem to be polished for the owner's delight—a lovely plant, to be kept and tended awhile on earth, till a place were prepared for it, in a kindlier soil above. And though its training for that happy region was neglected by a worldly parent, yet a divine hand was mercifully interposed to prevent the consequences of this neglect. Affliction, "that cometh not forth of the dust," was laid heavily upon this family. Sickness, in its most fearful forms, visited their abode, and laid six of its inmates at one time on the bed of languishment. Death followed close in its train, and as its first victim, seized upon a beloved niece and cousin, early drove reason from its seat, and hurried her off, uttering the wild cries of delirium, and as we feared, unprepared for her great change, and with no sure hope of heaven. Its next two victims were twin children—a brother and a sister, and as they were lovely and pleasant in their lives—so in death they were not divided. Their eyes closed upon the light of the same day, and they were laid peacefully together in the same shroud.

Upon E—— these affecting scenes, and heart-searching calls "to be also ready," had their proper influence. Indeed almost from the first moment of her attack her mind seemed very forcibly drawn to serious things. She was often importuning her visiters and attendants to read to her "the words of eternal life," and the anxious look and earnest inquiries with which they were heard, will not soon be forgotten. Her Bible and prayer book were constantly beside her pillow, and were often consulted as her best counsellors and comforters in the hour of sickness and bereavement. It was evident that the Spirit of God, by these means, was carrying on that work of renovation which was to fit her for the holy enjoyments of heaven. It was evident that as the outward man decayed, the image of God within was renewed day by day—that the immortal part was laying aside its earthliness, and pluming its wings for its upward flight. But it was not until the day preceding that of her release, that the joy and peace of believing were fully hers. Then it was that the Saviour was pleased to manifest himself to her, as he does not unto the world, and the nearer she approached the confines of the grave, the brighter grew her prospects, and the more glorious and steadfast were her hopes. "Weep not for me," she would say, "I am happier than this world can make me,—I know that my Redeemer liveth,—He hath loved me and given himself for me." She spoke cheerfully of the preparations for her burial, and talked of all the usually fearful accompaniments of death with perfect calmness and self-possession. She warned her relatives and friends to seek without delay an interest in Christ, and thus to be prepared to meet her in heaven. She bade them witness, how in her case He had taken away the sting of death, had put a new song into her mouth, and so lighted up the dark valley, that her passage through it was not only peaceful, but triumphant. As she felt the chills of death to be creeping on her, she called all who were present at the time around her bed, and in a clear unfaltering voice bade each an affectionate farewell, and then raising her eyes to heaven, and commending her spirit to Him who gave it, in the words of the dying Stephen, she literally "slept in Jesus."

Thus died one, whose prospects in this world, had she lived, were bright and flattering,—who was surrounded by kind and admiring friends, and was possessed of every thing to make life desirable. These brilliant prospects were all freely and joyfully resigned. And I am sure, if worlds could have come into competition, they would have been given up as cheerfully, for the "hope full of immortality," which then filled the soul of this young believer. My only wish for myself and all who shall read this account, is that we may so live the life of faith here, that our last end may be like hers.

A*a.

We have no fault to find with this picture taken from the Gambier Observer;—it is most probably true to the life;—nor with the sentiments expressed by its author, in the course of his sketch; but several important questions present themselves to the mind on its perusal. 1. Wherein consisted the guilt of the parent to whose neglect it was owing that his child had not early been taught the knowledge of God, and reared in a state of preparation for an eternal world, and what should be his emotions and reflections, in contemplating this history of his parental conduct and his bereavement? and 2. What may we suppose was the consequence to the departed soul, of the destitution of those early habits of Christian virtue, and of those stores of Christian knowledge, which the conscientious Christian parent so labors to secure to his children? And if so happy an end can be attained after so little previous effort on the part of the dying believer, why the necessity of painful and long continued discipline?

An obvious reply to the first interrogation, is found in the statement—that he has slighted the positive command to parents, that they 'teach' divine truths '*diligently* to their children;' and '*bring them up* in the nurture and admonition of the Lord,'—and that during the whole progress of the education of the child of his affections, (liable in a moment, like the flower of summer, broken by the accident of a moment from its stem, to be taken from her probation by sudden death, or the loss of reason, or to be left unprotected by the loss of friends,—) he had presumptuously incurred the risk of losing the opportunity of preparation. His emotions, in the remembrance of these truths, and in meditating upon the goodness and mercy, which, in spite of his unfaithfulness, so blessed the latter end of the departed child, would doubtless be those of humbled penitence, and devout thanksgiving. His course, as to his own soul, would be, to 'make haste and not delay the time' to 'make sure his own calling and election.' As to the remaining questions, we can only reply—that He who said to the expiring thief, 'To-day shalt thou be with me in Paradise,' said also to the disciples in health, 'Strive to enter in at the strait gate.'—'Take my *yoke* upon you, and learn of me;' and that obedience to the requirements of the Scriptures, according to our situation and opportunities, is the only reliance upon which we can safely rest. And in the language of Bishop Sumner, "If he that was lost and found again,—who had been dead and was alive was happy, how much happier he, who received the blest assurance, 'Son, thou art ever with me, and all that I have is thine!'"

With regard to *sick bed repentance*, however, it would be wrong to omit in this place, the judicious strictures contained in Bishop Heber's 'Life, and Critical Examination of the Writings' of Jeremy Taylor,—upon the views of Bishop Taylor as to this exceedingly, and, we may well say, awfully interesting subject. Bishop Heber's remarks are as follows:—

"It has been, indeed, at all times, a vulgar and perilious self-flattery, to apprehend not only that repentance would, after a life of sin, be, at any time when we willed it, within our power; but that a few expiring lamentations, extorted by the fear of approaching torment, were to expiate for many years of obstinate transgression, and supply, in the heart of him who is passing to his account, that *love* and *purity* and those *other Christian graces, without which even heaven itself would be a place of misery.* It is even probable that the author may have been disgusted in those days, as he would have been in these of almost equal enthusiasm, with the spectacle of criminals advancing triumphantly to their scaffold, and looking forward to a death, which they had brought on themselves by their crimes, with the same exultation as a martyr might embrace his stake; the same expressed and boasted assurance of bliss, as if the fiery chariot of the prophet were visibly waiting to receive them. Of the harm which may be done to the dying by such indiscriminate comfort—of the harm which the living will, in all probability, receive from such exaggerated statements—I am fully and mournfully sensible. But to calculate, as Taylor does, the time which is required for the acquisition of graces, which God may, if he pleases, at once communicate;—to require the expression of outward and long continued actions, as in all instances equally necessary to confirm the inward feeling in his eyes by whom that feeling itself may be inspired;—is to make the narrow gate of salvation narrower than God has made it, and, in our anxiety for the holiness of men in health, to seal up in despair the sick soul that might otherwise have burst its bondage. There may, it should be recollected, even on a death bed, and in a very short space of time, be the opportunity of rendering God acceptable service, and bringing forth, though amid darkness and terror, the fruits of repentance. We may have time for prayer—we may have time for confession; for forgiveness of our enemies; for patience; for resignation; perhaps for restitution. We may have *time* for some of these, for the rest we may have a *desire;*—and for *all* of these, we know, in one illustrious instance, the penitent *thief* had not time or opportunity. The danger which there always must be, that in sickness we should neither have OPPORTUNITY NOR SPIRITUAL POWER to turn to God—the chance that OUR HEADS MAY BE LIGHT, OR OUR HEARTS HARDENED, *when the day of sorrow comes on us*—are terrors sufficiently great to lead every man who is not insensible of danger, to employ, to the best of his power, the day of salvation while it shines: as well knowing that, whether *others* are called effectually in the eleventh hour or not, the *time* at which *he* is last called must be the eleventh hour to *him*."

We have not made this extract without reflection, and our only design in attempting at all to qualify what has been said by so great and good a man as Taylor, doubtless under a deep sense of its truth and necessity, is, to guard against the closing of that door of hope, which the Gospel has mercifully left open to the latest penitent. Should any take from Bishop Heber's words, a liberty to procrastinate his reconciliation with God, and the devotion of himself to Him, he will do it to his own bitter sorrow.

Surely it is not necessary to express the warning voice while what has now been read utters, that, to the reader, *this* may be a last solemn call to *his* all-important preparation.

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* We quote the following passage in reference to the phraseology here used.—Ed. Chn.

"In persons advocating so mistaken a test of the operations of the Holy Spirit [as mere animal sensibility, mere feelings and frames, "which are very much dependent on natural constitution, especially the nervous part of the system; on the sound or the unsound state of the body, and even on the temperature of the atmosphere,"] there is commonly much fluctuation between joy and sorrow, between hope and fear, between reliance on the promises of the divine word and the apprehension of the weight of its threatenings. The alternation is erroneously resolved into the movements of the divine mind; God being supposed to "hide his face" at some times, and to "lift the light of his countenance" at others. Such expressions, when they occur in the Old Testament,—for they are not to be found in the New,—uniformly signify temporal calamity and temporal prosperity. In spiritual concerns God is always the undiminished source of blessedness; and if at any time we feel ourselves beyond the sphere of the enjoyment of it, there can be no rational cause of this except in the consciousness either of our sins or our frailties. It is analagous to what we see in the material world, where the sun is always the same resplendent luminary; and if he be sometimes seen imperfectly from the earth, the cause is in the exhalations generated from her bosom. —Bishop White *on Revivals.*

DANGER OF A DISPOSITION TO SLIGHT DIVINE ORDINANCES.

The age of mere ceremonies, and that reliance upon them which was fostered by papal superstition, are fast passing away. But there is a danger of an opposite character—a danger peculiarly incident to the times in which we live. It is that of the disparagement or total neglect of those ordinances of divine appointment, as if they were so many beggarly elements, unworthy of an age of reason and liberty—of philosophy and science. There is doubtless much of this spirit abroad in the world at the present moment. With the abandonment of the superstitious or unmeaning rites and observances of ecclesiastical imposition, men have lost much of that deep-felt veneration, with which it is necessary that divine institutions, and wholesome usages, though of human origin and arrangement, should be regarded. Beside those who neglect the appointed channels of divine grace, the sacramental and symbolic ordinances of piety, through mere recklessness and a desire to be free from their restraints, there is a large class of persons, of a more intellectual cast of character, who would reduce Christianity into a religion of mere sentiment. Professing to separate it from extraneous circumstances and adhesions, they would define it as a deep feeling of the heart, and they indulge in much illusive revery, while they attempt to develope this vague abstraction. That philosophy however is spurious, which confines to one department of human nature, that which is required to extend over the whole. That science is empirical and unsound, which would destroy the body under pretence of obtaining, by that means, a clearer and more distinct view of the spirit. That religion is false, which professes to rise above ordinances, and would expect the end without using the means. That alone is true to the wisdom of God, and to the nature of man, which adapts itself to the various susceptibilities and requirements of the being with whom it has to deal. Christianity is not a religion of formality, but in a proper sense, and within due limitations, it is unquestionably a religion of forms; and the period is yet unknown, when it was practically influential upon the character, while its rites and sacramental institutions were totally neglected. Independently of other considerations, it seems to be paying the human heart a compliment, to which it is by no means entitled, to suppose it capable of maintaining the religious sentiment, in all its warmth and energy of action, without any aid from external and ceremonial excitement. It is true, indeed, that the law of the covenant must be enclosed within this sacred ark; but this by no means supersedes the necessity of those symbols of the divine presence, and of those acts of ritual observance, which form essential and ostensible constituents of the sublime service of the sanctuary. They, who wilfully and obstinately neglect the ordinances of religion, therefore, to all purposes of devotional obedience, neglect religion itself."—*Davies on the Ordinances.*

VANITY.

The humility of a noble mind scarcely dares to approve of itself, until it has secured the approbation of others. Very different is that restless desire of distinction, that passion for theatrical display, which inflames the heart and occupies the whole attention of the VAIN man. This of all the passions is the most unsocial, avarice itself not excepted. The reason is plain. Property is a kind of good which may be more easily attained, and is capable of more minute subdivisions than fame. In the pursuit of wealth, men are led by an attention to their own interest to promote the welfare of each other; their advantages are reciprocal; the benefits which each is anxious to acquire for himself he reaps in the greatest abundance from the union and conjunction of society. The pursuits of vanity are quite contrary. The portion of time and attention mankind are willing to spare from their avocations and pleasures to devote to the admiration of each other is so small that every successful adventurer is felt to have impaired the common stock. The success of one is the disappointment of multitudes. For though there be many rich, many virtuous, many wise men, fame must necessarily be the portion of but few. Hence every vain man, every man in whom vanity is the ruling passion, regarding his rival as his enemy, is strongly tempted to rejoice in his miscarriage, and repine at his success.

Besides, as the passions are seldom seen in a simple, unmixed state, so vanity when it succeeds, degenerates into arrogance; when it is disappointed, (and it is often disappointed,) it is exasperated into malignity, and corrupted into envy. In this stage the vain man commences a determined misanthropist. He detests that excellence which he cannot reach. He detests his species, and longs to be revenged for the unpardonable injustice he has sustained in their insensibility to his merits. He lives upon the calamities of the world; the vices and miseries of men are his element and his food. Virtues, talent, and genius are his natural enemies, which he persecutes with instinctive eagerness and unrelenting hostility. There are those who doubt the existence of such a disposition; but it certainly issues out of the dregs of disappointed vanity; a disease which taints and vitiates the whole character wherever it prevails. It forms the heart to such a profound indifference to the welfare of others, that, whatever appearances he may assume, or however wide the circle of his seeming virtues may extend, you will infallibly find the vain main is his own centre. Attentive only to himself, absorbed in the contemplation of his own perfections, instead of feeling tenderness for his fellow-creatures as members of the same family, as beings with whom he is appointed to act, to suffer, and to sympathize,—he considers life as a stage on which he is performing a part, and mankind in no other light than spectators. Whether he smiles or frowns, whether his path is adorned with rays of beneficence, or his steps are died in blood, an attention to self is the spring of every movement, and the motive to which every action is referred.

His apparent good qualities lose all their worth by losing all that is simple, genuine, and natural: they are even pressed into the service of vanity, and become the means of enlarging its power. The truly good man is jealous over himself, lest the notoriety of his best actions, by blending itself with their motive, should diminish their value. The good man quietly discharges his duty, and shuns ostentation; the vain man considers every good deed lost that is not publicly displayed. The one is intent upon realities, the other upon semblances; the one aims to *be* virtuous, the other to *appear* so.

Nor is a mind inflated with vanity more disqualified for right action than just speculation, or better disposed to the pursuit of truth than the practice of virtue. To such a mind the simplicity of truth is disgusting. Careless of the improvement of mankind, and intent only upon astonishing with the appearance of novelty, the glare of paradox will be preferred to the light of truth; opinions will be embraced not because they are just, but because they are new: the more flagitious, the more subversive of morals, the more alarming to the wise and good, the more welcome to men who estimate their literary powers by the mischief they produce and who consider the anxiety and terror they impress as the measure of their renown. Truth is simple and uniform, while error may be infinitely varied; and as it is one thing to start paradoxes, and another to make discoveries, we need the less wonder at the prodigious increase of modern philosophers.

We have been so much accustomed to consider extravagant self-estimation merely as a *ridiculous* quality, that many will be surprised to find it treated as a vice pregnant with serious mischief to society. But to form a judgment of its influence on the manners and happiness of a nation, it is necessary only to look at its effects in a family; for a nation is nothing more than an aggregate of a number of families. Conceive of a domestic circle, in which each member is elated with a most extravagant opinion of himself and a proportionable contempt of each other; is full of little contrivances to catch applause, and whenever he is not praised is sullen and disappointed. What a picture of disgust, disunion and animosity would such a family present!—How utterly would domestic affection be extinguished, and all the purposes of domestic society be defeated! The general prevalence of such dispositions must be accompanied by an equal proportion of general misery. The tendency of pride to produce strife and hatred is sufficiently apparent from the pains men have been at to construct a system of politeness, which is nothing more than a sort of mimic humility, in which the sentiments of an offensive self-estimation are so far disguised and suppressed as to make them compatible with the spirit of society; such a mode of behavior as would naturally result from the apostolic injunction: *Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves.* But if the semblance be of such importance, how much more useful the reality! If the mere garb of humility be of such indispensable necessity, that without it society could not subsist, how much better still would the harmony of the world be preserved, were the condescension, deference and respect displayed, a true picture of the heart!—*R. Hall.*

A CURRENT OPINION EXAMINED.

"Few men have done more for the Church, both in public and in private, and yet few have preserved so high a degree of faith in their own hearts."

This sentence occurs in that interesting volume, *The Memoirs of Francke;* published by the American Sunday School Union. It appears as the remark of the compiler of the volume, if the writer understands the manner in which the compilation was made. It involves a sentiment that seems to me very wide of the truth; viz: That activity in the open service of God, is unfavorable to the growth of the private Christian graces. This sentiment too, is extensively current, among American Christians, and hence if its truth be at all questionable, deserves serious consideration. Let it be noted then the private Christian graces are all embraced in a right state of feeling toward God and our fellow-men. This question now arises: Will those who are most active in the service of God here upon the earth, and consequently most devoted to the true interests of their fellow-men, have more or less correct feeling toward their Maker and fellow-creatures, than Christians of more retired habits? Here we are led to remark as a general truth of human experience, that our affections follow the labors of our hands. This is illustrated in every department of life, but we may derive illustrations best suited to this subject, from the case of those who devote themselves to the interests of any particular class among their fellow-men. Follow the Christian missionary to any station among the Heathen, Why does his love become so ardent for those who have nothing lovely in their present character? Evidently because his thoughts become intensely busied with the welfare of these degraded creatures, while this disposition of his thoughts could only result from the kind of labor in which he is engaged. The same truth is illustrated by the case of the man, who devotes himself to the interests of the poor in any of our large cities. In a little time his affections are more upon this class than upon any other class in community, at least this is true of those benevolent feelings that seem most to deserve the name of love to our neighbor. But every reflecting reader (and such alone are invited to examine this subject) will see illustrations of my position in each department of human activity: and in view of these illustrations may well ask, Why should religion itself be supposed exempt from the operation of this general law of our nature? Christian experience says it is not thus exempt. Those who abound most in active Christian duties *give most proof* that their hearts are right toward God and their fellow-men.

There is indeed a morbid state of religious sensibility, such as appears extremely well upon paper; that is chiefly favored by recluse habits, and has doubtless led to the mistaken assumption implied in the passage at the head of this article. Men, who have for years employed their thoughts almost exclusively in reflection upon religious truths, and in careful attention to secret Christian duties, naturally assume an air of language that appears in a high degree unearthly, thus easily obtaining the credit of superior sanctity in the heart whence it flows. On the other hand men who have mingled constantly with human society, though in the prosecution of the highest objects of Christian benevolence, are apt to employ language that sounds far more like the dialects of earth, and hence may lead the casual observer to suppose that it flows from hearts whose affections are far less sublimated than those of the recluse. It must also be remarked that retired habits often induce a state of nervous sensibility, very favorable to those extreme elevations and depressions of feeling which have most credit among the readers of religious biography, as marks of superior piety.

The Bible evidently places highest in the scale that feeling toward God and man, which leads to the most strenuous discharge of active duties. Other forms have come into high repute among men, and many instances have been extolled without any trial by the test of revealed truth. The comparative personal piety of different individuals, has been brought to a test of mere human opinion, without due reflection upon the importance that God has attached to good works. It is very true that *good* works can only result from a right state of the heart; but where we see most order in well doing, the Scriptures warrant us in giving most credit for Christian feeling.

This subject deserves the more attention because at the present day, the lovers of sloth are ready to adduce the sentiment under consideration, as an apology for their own continuance in that retired mode of life, which benefits neither God or man. But how can a light shine that is put under a bushel? Or how can men see our good works and hence glorify God, if the works do not take place? If the reader has never availed himself of that privilege, let him procure the Memoirs of Francke and judge for himself, whether that saint became holy in despite of his activity in the service of God, or as a natural concomitant of his well doing.

Christian Index.

OFFICES OF THE CHURCH.

A FORM OF PRAYER AND THANKSGIVING;

To be used in the Diocese of New-York,

On Thursday the thirteenth of December, 1832; being the day appointed by the Governor of the State, to be observed therein as a Day of Public Thanksgiving to Almighty God for having removed the recent epidemic pestilence, and for the other blessings of His merciful providence.

—

In conformity with the Canon of the General Convention of the Protestant Episcopal Church in the United States of America, empowering the Bishop of each diocese to "compose Forms of Prayer or Thanksgiving for extraordinary occasions, and to transmit them to each clergyman within his Diocese, whose duty it shall be to use such forms in his church, on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the congregations of the Protestant Episcopal Church in the State of New-York, on Thursday, December 13, 1832, being the day recommended by the civil authority, as a day of public Thanksgiving and Praise to Almighty God.

Benjamin T. Onderdonk,
Bishop of the Prot. Episc. Church, in the State of New-York.

New-York, Nov. 22, 1832.

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¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful providence, to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except where it is hereby otherwise appointed.

AT THE MORNING SERVICE.

¶ Among the introductory sentences of Holy Scripture shall be the following:—

Thou, O God, hast proved us; thou also hast tried us, like as silver is tried.—Ps. lxvi. 9.

I will go into thine house with burnt-offerings, and will pay thee my vows which I promised with my lips and spake with my mouth, when I was in trouble.—Ps. lxvi. 12.

—

Proper Psalms.—Psalms xc. xci. cl.

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¶ Before the general Thanksgiving, shall be said the following prayer:—

Most merciful God, under a grateful sense of Thy fatherly goodness in delivering us from the pestilence with which we have been visited for our sins, and meekly acknowledging our unworthiness of this so great mercy, we humbly beseech thee to look with pity on all who are still suffering under like chastisement. Sanctify thy fatherly correction to them. Give them comfort and support from above, and in thy good time withdraw from them thy heavy hand. And grant that warned by thy judgments, and drawn by thy mercies, we may all evermore strive to please thee in newness of life, and may be defended by thee from all evil, through Jesus Christ our Lord. *Amen.*

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¶ In addition to the Thanksgiving appointed in the Form of Prayer and Thanksgiving for *the first Thursday in November,* to be used after the General Thanksgiving, shall be said the following:—

O God, who art the blessed and only Potentate, the King of Kings and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. But chiefly are we bound to praise thee, for thy great goodness in arresting the destructive malady which was spreading distress and dismay among us, and in restoring health to our borders. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy Almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of Him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in authority over us; that they may have grace, wisdom, and understanding, truly and impartially to administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; and shed, we beseech thee, the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ In the city of New-York, and in other places where the Cholera has raged, the proper Thanksgiving *"for Deliverance from great Sickness and Mortality,"* shall here be introduced.

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¶ Collects to be used before the Collect for the day.

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

Blessed Lord, who, of thy tender mercy, hast shielded us, thy unworthy servants, from pestilence, and saved our life from destruction, send us help, we beseech thee, from thy heavenly sanctuary, inclining and enabling us to set forth thy praise for this and all thy mercies, not only with our lips, but in our lives. Save us from the guilt of withholding the just performance of the resolutions which we made in the day of our exposure or our calamity, and of failing to improve thy judgments and thy mercies to the drawing of our hearts to thee, in true faith, lively gratitude, and holy love. But grant that, as is meet, right, and our bounden duty, we may now and alway, offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto thee. And we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

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AT THE EVENING SERVICE.

¶ The Introductory sentences as in the morning.

Proper Psalms.—Psalms lxvi. cxvi.

1. Lesson, Deuteronomy x. 12.
2. Lesson, St. Luke xiii. to 10.

¶ The appropriate Prayer, Collects, and Thanksgivings, as in the morning.

DOCTRINAL.

From the Protestant Episcopalian.

An Essay on the Infallibility Claimed by the Roman Catholic Church:

Designed for the perusal of young persons under an incipient danger of seduction to the Roman Catholic Church.

NO. I.

This essay is designed for students of divinity, who are expected to acquire more ample information on the various points to be suggested; but to put them into a series of sentiment which they may address to persons of ordinary acquirements, and with no further reference to historic documents, than to such as may easily be examined by them. It sometimes happens to a person of this description, that, noticing the different interpretations of Scripture, given by different sects of professing Christians, he is tempted by the specious offer of an infallible guidance held out to him by one Church only. If the hints to be given should enable the student, in his future ministry, to put any person into the contemplated track of investigation; and if it should appear to him, that, in the search after infallibility, there must be a much greater assumption of private judgment than in endeavoring to deduce from the Bible whatever is essential to salvation, the inference ought to be that the proffered benefit is not suited to the exigency, but an aggravation of it.

The first difficulty which will present itself to such an inquirer, is that of ascertaining the seat of the important prerogative. The popes have always arrogated it to themselves, and have been supported in this by a great proportion of the clergy—by those of Italy generally. All the arguments brought to show the necessity of a permanent judge of controversy, land us on this ground. No general council has presumed to deny the exclusive privilege except the Council of Florence, in the beginning of the fifteenth century, who voted that councils were superior to the Pope. The crisis was favorable to the encroachment. Three cotemporary claimants of the Popedom had brought it into contempt. Although they were put down, and although, by the influence of the council, there was substituted one of the most respectable men who had ever filled the chair—no sooner was he in it than he dared to oppose them on the point of their asserted superiority. Dupin, although decidedly in favor of the claim of councils, considers the point as denied by that of Trent, (vol. iii. p. 650,) whose determination on this subject has never been received in France.

However important the difference may be, in the opinion of the most liberal of the Roman Catholics, it amounts to little in practice. The Popes have always been the expositors of the acts of councils, and have never been hindered by them in this department. No sooner had the last general council finished their work, than Pius the Fourth issued his prohibition of any interpretation of the decrees, other than such as might be allowed by himself. Who does not perceive that a right to make laws is little, in comparison of an exclusive right to explain them, without control or responsibility?

After all, the passages brought from Scripture give great advantage to the papal claim over that of councils. The pre-eminence said to have been vested in St. Peter, first, in his being the rock on which the Church was to be built, (Matt. xiv. 18,) and afterward, in the command of the Saviour to feed his sheep, (John xxi. 16,) has no reference to councils. It is true, that there is also pleaded what St. Paul says to Timothy, when he calls the Church "the pillar and ground of truth." (1 Tim. iii. 15.) But this is with an understanding of the rock beneath; and, therefore, if the Pope should be in error, which is confessed to have happened often, the rock is broken: and then, what becomes of the rest? On this ground, Lainez, the principal of the order of Jesuits, was no more than consistent, when, as Dupin remarks, he was "applauded by all the creatures of the court of Rome," on account of his famous speech in the Council of Trent, wherein he affirmed that in the Church there was no authority but what was derived from the Pope. It gave scandal to many, especially to the French and Spanish bishops.

We will suppose, of our inquirer, that he has reconciled himself to the bold measure of judging of the Papal claim, and of disallowing it. This may the easier happen, as it may be within his knowledge that some Popes have been deposed for heresy. Liberius, in the fourth century, is the first instance. Let there then be contemplated the opinion, held by the mass of Roman Catholics in England and in the United States, that the claimed infallibility is in the decrees of general councils of the Church, sanctioned by general reception. It is to be hoped, that, at the least, the inquirer will not be supposed presumptuous, in endeavoring to form distinct ideas of the proposition, before his assent to it. He ought to understand the meaning of the terms—general councils, the Church, and, general reception. If he should be satisfied on those points, it will be worth his while to inquire whether the benefit, of which he may now think himself in possession, be likely to reach the most material of the cases of doubting consciences. After all, it ought to occur to him to consider, whether the claim of infallibility have not been disproved by the errors and by the enormities which it has sanctioned. Finally, there will remain the question, whether an ordinary understanding, exercised on the Scriptures, under the influence of prayer, be not a safer guide than any with the assumed attribute of infallibility.

In vain will our inquirer look for it to a general council, until about three hundred years after Christ. Will it be said, that as yet there was no occasion for such an assembly to be a curb on the spirit of heresy and schism? This is contradicted by the early rise of the Marcionites, the Valentinians, the Sabellians, the Novatians, and many others. The expedient of a general council for the suppressing of them, does not seem to have occurred. It was at last called by Constantine, who had no authority beyond the limits of his empire. It is true, the mass of Christians were under his dominion. But the principle of the transaction cannot apply to times in which they have not a common civil superior, and of course, a call which shall carry them from their respective countries, may be adverse to the acknowledged prerogatives of the sovereignties under which they live.

What will the inquirer say on finding that there have been rival councils, sitting at the same time, and each claiming to be the only legitimate representative of the Church? It was the case with that of Basil and that of Florence. So early as in the fourth century, there was the Council of Rimini, called by as high an authority as that of Nice. The former, although it far exceeded the latter in the number of bishops, has been disallowed, because it gave some countenance to Arianism. Here is an instance of a kind of reasoning often found in the Roman controversy, and called by logicians a vicious circle. The authority of the council is the test of doctrine, and the orthodoxy of doctrine is the test of the validity of the council.

If general councils are to determine what is Christian doctrine, by whom are such bodies to be summoned? In every human organization provision to the like effect is held to be essential to the prevention of confusion. The first four general councils were called by the Roman emperors, independently on any acts of the bishops of Rome; and the last of them was much against the will of the prelate of the day. It is true, that the decrees of those bodies were sent to the said bishops for their approbation. So they were to other bishops. It was asked, but not deemed necessary in regard to any of them.

These remarks are made on the gratuitous assumption, that there have been such bodies as general councils, in the sense of their being representative of the Church, which is not true. It is a maxim of common sense, that of any aggregate body a majority are necessary to a quorum, unless there be a constitutional provision for a less number. Where is such a provision? And when were a majority of the bishops assembled? This is said to be another gratuitous assumption which may be denied, that the legislative power of the Church is vested exclusively in the bishops. The truth is, that the attribute of Christianity which broke down the partition wall between Jew and Gentile, and ordained that the sound of apostolic preaching, like that of the heavenly bodies, should "go out to all lands," is a proof that the species of assembly in question cannot have been an expedient of divine wisdom, for the perpetuating of Christian doctrine.

MISSIONS.

From the (Newfoundland) Royal Gazette.

BISHOP OF NOVA SCOTIA'S VISITATION OF THE ISLAND OF NEWFOUNDLAND.

[Continued from page 354.]

After the visiters had departed, on horseback, or in their different vehicles, for St. John's, the Bishop, attended by the Archdeacon, the Rev. J. Burt, and Mr. T. Wood, placed himself under the kind conduct of Dr. Stirling. Before night they reached H. M. S. North Star, which had put out for the Bishop and took him on board during a gale of wind near Belle Isle in Conception Bay. Through the prevalence of the fog, which obscured the view of every thing beyond a cable's length, the North Star did not anchor in Trinity Harbor till the afternoon of Tuesday the 17th.

The mornings of the few days which the Bishop passed at Trinity, were spent like those which the Bishop passed in other places, in familiar intercourse with the inhabitants at their houses. On the afternoons of the 18th and 19th, large congregations were assembled at the mission church. On these occasions both the Bishop and the Archdeacon preached; the former on the danger of putting off the profession of religion, from Acts xxiv. 25, and the latter on the uses of the religious rite of Confirmation, as practised in the primitive ages of the Church, and retained in the present day.

On the night of Thursday, the 19th, Rev. J. Burt crossed Trinity Bay that he might announce to the people of Grates Cove and Bay de Verds, the Bishop's intention to visit those places; and on the 20th, the Archdeacon and Rev. Mr Bullock repaired to the settlements of Old and New Bonaventure and Careless Harbor, about 12 miles from Trinity. On this route they were materially assisted by the kindness of Mr. Kelson, who placed a boat and crew at their service to help them to Spaniards Bay. They announced to the people of those settlements that the visit of the Bishop, which they had long anticipated with satisfaction, would be paid them on the next day, and their presence was a source of great comfort to several sick, to two of whom who were regular communicants, the Archdeacon administered private communion as they were unable to leave their houses.

On the arrival of the Bishop, on the following day, a large and most attentive congregation awaited his services at the little church, which the Bishop had consecrated at New Bonaventure on his former visit to this island. 57 persons, of very serious demeanor, were now confirmed in it, and 38 received the Holy Communion at its humble altar. The Bishop was entertained most hospitably by the elder Mr. and Mrs. Ivamy, and after 16 hours' absence from the North Star, 11 of which had been spent in the ship's cutter, under a dense fog, returned to the ship by 10 P. M.

Before 5 A. M. of Sunday, the 22d, the Bishop, attended by the Archdeacon and Rev. Mr. Bullock, was on his way, in the cutter, to English Harbor, distant about 6 miles from Trinity, where St. Silas' Church, and its burial ground, were consecrated. At Salmon Cove the same services were performed with the exception of the consecration of the church-yard, which was not sufficiently enclosed. Here most affectionate and respectful mention was made of the late W. Lander, a deserving young man who had been authorized by the Bishop and the Society for Propagating the Gospel to assemble the congregation of this place on each Lord's day, and most urgent entreaties were made to the Bishop that some person might be appointed to succeed him in this office, although from the high estimation in which the inhabitants hold the memory of their late Catechist, not many, it might be feared, would reach the expectations held by the inhabitants. Some members of the choir of St. Paul's Church, Trinity, attended, and added to the solemnity of these early services, particularly to that portion of the consecration office, at which verses 5-8 of Psalm xxxix. are sung in the open burial ground. Familiar addresses were delivered, from the altar of those churches, by the Bishop, and the obligations by which the people were bound to improve the privileges which they might enjoy in these consecrated buildings were very earnestly set forth.

On their return to Trinity the prayers were read in St. Paul's Church by the excellent Rector to a Congregation little, if at all, short of 600. The ante-communion service was read by the Bishop; and the Archdeacon, in a plain discourse, called the attention of the congregation to the requisite qualifications for Confirmation. About 150 persons partook of the Lord's Supper at the first service; and in the evening of the same day, 188 persons were confirmed. The services of the day were closed by a very eloquent discourse from the Bishop, in which he urged, most affectionately, upon the persons confirmed, the practice of the duties to which they had bound themselves, and pressed the young, with a peculiar earnestness, to an immediate reception of the Lord's Supper, and quoted largely from the well known Confirmation address of the lamented Heber.

The Bishop's engagements in the immediate neighborhood of Trinity having been now completed, the North Star weighed anchor and got out of that harbor on the night of the 22d, and by the following morning she was off *Grates Cove.* Here the Rev. J. Burt was awaiting the arrival of the Bishop, and produced a list of those persons whom he had prepared for Confirmation; after which he attended the Bishop and the Archdeacon to a building which, having been erected for public worship, by the joint subscriptions of Churchmen and others, is, at present, the exclusive property of no one religious body. After morning prayers, in the course of which four children were baptized by the Archdeacon, and the lessons were read by the Rev. Messrs. Burt and Bullock, the Bishop administered, himself, the solemn sacrament of Baptism to an interesting young woman, an adult; after an address, by which the hearers were sensibly affected, the Bishop, almost immediately, laid his hands upon this person again, in Confirmation; 29 persons, including her, were confirmed at this place. The Bishop then returned to the ship for a short time, during which time the surgeons of H. M. S. North Star, Messrs. Espey and McWilliam, most humanely lent their assistance and advice, as they had kindly done at several places before, to the poor inhabitants by whom they were needed. During the afternoon the ship passed between Bacalieu Island and Split Point, while the Bishop went in the cutter by Back Cove to Bay de Verds. Here Mr. Mackay, for many years the respected agent of a mercantile house at Harbor Grace, made a kind proffer of those generous hospitalities for which he is so remarkable. The Protestant inhabitants of this old settlement were shortly assembled in the church, which was consecrated under the title of St. Barnabas, and above 90 persons were confirmed in it. The evening service, preceding the Confirmation, was divided between the Archdeacon and the Rev. Messrs. Burt and Bullock, and an affectionate address was delivered by the Bishop after the Confirmation. It was half past 11 P. M. before the Bishop and clergy reached the ship outside of the island of Bacalieu. The prevalence of foul wind and of calm prevented the North Star's reaching New Perlican, on the southern shore of Trinity Bay, till the morning of Thursday, the 26th.

On the North Star's anchoring on Thursday the 26th, at the roadstead, off New Perlican, the Bishop, attended by the Archdeacon and the Rev. Messrs. Burt and Bullock, proceeded on foot to the residence of the Rev. Wm. Nisbett, at Heart's Content. At the church of this place the Bishop held a Confirmation, when 30 persons were admitted to this rite; the prayers were read by the Rev. J. Burt, and the lessons by the Rev. Messrs. Bullock, and his assistant missionary, Rev. Wm. Nisbett.

In the evening of the same day the Bishop returned to New Perlican, at the church of which place 29 persons were confirmed, and a second address was delivered by the Bishop. In the address at this place the Bishop affectionately expressed his regret that he should, a second time, have visited this settlement and have found its church to be not sufficiently finished for consecration—a regret, which the Bishop feelingly remarked, affected him the more as it was doubtful whether, in the providence of God, his own life might be spared to meet them in that building in another visitation. The Bishop slept on board the North Star, to which he returned by half-past ten. The Rev. J. Burt remained on shore that he might administer the holy Communion to some of the inhabitants of Heart's Content, and thence return over land to his mission at Harbor Grace.

By six, A. M. of Friday, July 27, the Bishop was on his way to Sillee Cove, where the church of St. Luke and its burial ground were consecrated; 29 persons confirmed, and the holy Communion administered to 10 persons. At the administration of the Elements the Bishop was assisted by the Archdeacon and by the Rev. Messrs. Bullock and Nisbett. The Bishop returned to the ship at noon, after having conversed with the principal inhabitants of the settlement.

From New Perlican and its adjoining settlements, where were witnessed the very interesting scenes of a pastor's Confirmation in his own baptismal vows at the head of his flock, and of parents, who, like their pastor, having not hitherto had the opportunity of thus solemnly renewing their baptismal engagements, now presented the adult members of their household, together with themselves, to renew them in the sight of the congregation, the North Star proceeded to Bonavista. On her reaching this place, in the afternoon of Saturday, July 28, the Rev. George Dodsworth came on board, attended by Messrs. Skelton and Gaylor. It was then arranged that the Bishop should land, for the services of the next day, at 10 A. M., and that preparatory services should be conducted, at the church, by the other clergy, in the evening of Saturday, and at an earlier hour than usual on the following day. Divine service was accordingly performed at Bonavista church, at half-past 7 P. M. on Saturday, and at half-past 7 A. M. on the morning of Sunday, at which both the Archdeacon and the Rev. Wm. Bullock delivered familiar addresses on the duty of Confirmation. At 11 A. M., the usual services of the day commenced, and the holy Communion was administered to 67 persons, after the Bishop had preached an admirable discourse upon the duty of frequent Communion, from 1 Cor. xi. 25, 26. At 3 P. M. the rite of Confirmation was administered to 93 persons, after a very impressive sermon from the Bishop, upon the first part of the 15th verse of the 16th chapter of 1 Chronicles. As exposure to the night air would have been imprudent, under symptoms of indisposition which the Bishop had exhibited in the course of the last few days, he returned to the North Star at 7 P. M. A fourth service, however, was conducted at the church in the evening, in which, as at the previous services, the prayers and the lessons were divided among the clergy officiating, and an excellent and very appropriate discourse was delivered by the Rev. Geo. Dodsworth, the missionary of the place, on the awful consequences of the neglect, or abuse of such religious privileges as are enjoyed by the members of the Church. His text was Matt. xi. 20-24.

On the following day the Bishop, attended by the Archdeacon and the Rev. Messrs. Bullock and Dodsworth, visited the settlement of Bird Island Cove, distant about ten miles by water, in the ship's cutter. As the church, however, was not yet fitted for consecration, and the candidates for Confirmation resident in this place had been confirmed on the preceding day at the Mission Church of Bonavista, the Bishop did not assemble the few persons who were in the settlement for divine service, but proceeded on his way to Catalina, which it was his intention to have visited that day. A foul wind and a very heavy sea, however, prevented the Bishop's prosecuting this intention. The Archdeacon, the Rev. G. Dodsworth, and Mr. Inglis, were put on shore at Bird Island Cove, whence they walked to Bonavista, a distance of 5 miles overland, and the Bishop, with the Rev. W. Bullock, after passing again through the magnificent rocks off the Spillers, and viewing the caves and dungeon at Lance Cove, were put on shore at the latter place, whence they also walked by the excellent new road, for which the settlement is mainly indebted to the exertions of the late Archdeacon of the island, to Bonavista. The afternoon was devoted to intercourse with the inhabitants from house to house, and the Bishop and Archdeacon returned to the ship in the evening, as the weather was unfavorable for collecting a congregation at the Church.

On the morning of Tuesday, July 31, the North Star weighed anchor for Catalina, which place she reached by 3 P. M. The Rev. Messrs. Bullock and Dodsworth immediately went on shore to prepare for an evening service. The Bishop and the Archdeacon did not land till 6 P. M., when the congregation were soon collected. The Rev. G. Dodsworth read the prayers and the Rev. W. Bullock the lessons appointed for the consecration service. The church and church-yard of St. Peter's were consecrated. Fifty-seven persons confirmed, and thirteen, beside the officiating priests, received the holy Communion. The Bishop, who was assisted at the altar by the Archdeacon, delivered, in the course of the evening, three several addresses, explanatory of the various solemn services in which the congregation were engaged. In the first of these addresses, in which the Bishop set forth the reasonableness of interring with religious solemnity the mortal remains of beings destined for immortality, the Bishop urged most earnestly upon his hearers the necessity of their making due preparation for eternity, and impressively urged such arguments as arise from the prevalence, at the present moment, of that sweeping scourge which is daily consigning so many hundreds, with short warning, to the tomb. At this place the interesting spectacle was presented of several mothers kneeling together around the altar for Confirmation, with infants in their arms, who had just been dedicated to the Lord by the Rev. W. Bullock, in the sacrament of Baptism, and had those very promises and prospective engagements of faith and obedience made for them which their parents were now taking upon themselves. Here too, as at Bay de Verds, and at several of the other places visited by the Bishop, it was gratifying to observe the affectionate simplicity with which the whole congregation flocked around the altar at the termination of the service, to take the hands and the cordial farewell blessings of their spiritual father and his attendant clergy. The Bishop did not return to the ship till 11 P. M.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

ATTENDANCE ON PUBLIC WORSHIP.

Mr. Editor,—I was pleased with the suggestions made by the reverend President of the House of Clerical and Lay Deputies at the opening of the last General Convention, with relation to attendance at public worship by the members of that body. I was not displeased with your own comment on those suggestions. Give me leave, by way of appendix, to furnish a scrap of literary history by which I was much interested and somewhat edified, when it first met my eye. It is to be found in the Hulsean Lectures of the Rev. Temple Chevallier, for 1827.

"One of the most simple, but striking and even touching instances of the union of science with piety is incidentally found in the life of Horrox, a youth of our own country [England] and also a member of our own body; [the University of Cambridge;] whose short life gave promise of the greatest advancement in science.

"The visible transit of the planet Venus over the sun's disk is a phenomenon which very rarely occurs. Between two successive instances more than a century generally elapses: and an opportunity of observing it from a given point of the earth's surface is still more rare. The observation is also of such great importance in determining the elements of the planet's orbit, and the dimensions of the solar system, that on the last two occasions [1761 and 1769] expeditions were expressly sent from various parts of Europe to the most distant regions of the globe, in order to observe the transit.

"*A phenomenon so rare, requiring at least an* approximate calculation of the time of its occurrence, and the assistance of sufficient instruments, was observed by no human eye from the creation of the world to the middle of the seventeenth century of the Christian era, [1639.] Horrox, a young man but twenty-one years of age, residing in a remote district of this country [Manchester] and almost deprived of the assistance of books and instruments, discovered that the imperfect tables of the planetary motions then in use gave reason to anticipate a visible transit of the planets. His superior knowledge enabled him to compute more correctly the time at which it would take place: and he made his preparations with all the anxiety which so new and important an observation was calculated to excite in an ardent mind. On the day before the transit was expected, he began to observe; and he resumed his labors on the morrow. But *the very hour,* when his calculations led him to expect the visible appearance of the planet upon the sun's disk, *was also the hour appointed for the public worship of* God *on the Sabbath day.* The delay of a few minutes might deprive him of the means of observing the transit. If its very commencement were not noticed, clouds might intervene: the sun was about to set: and nearly a century and a half would elapse before another opportunity would occur. *Notwithstanding all this, Horrox twice suspended his observations, and twice repaired to the house of* God. When his duty was thus paid, and he returned to his chamber the second time, his love of science was gratified with full success. His eyes were the first which ever witnessed the phenomenon which his sagacity had predicted.

"Other minds might have been endued with sufficient ingenuity and patience to discover and observe so rare an occurrence. Others might have deduced the scientific information, and might have recorded the results, as he did, almost to the last hour of his life, [he died in little more than a year after the observation, January 3, 1741, before his Latin account of it was published, while giving the last corrections,] for the benefit of others. But where shall we seek for a mind so animated at once with philosophical inquiry and religious feeling?"

I need draw no inferences from this narration, Mr. Editor, it does its own work. I will only add, that if the beauty of the anecdote is susceptible of increase it seems to me to receive it from the manner in which the actor himself relates it. "Observavi enim," says he, "die 24 solis ex ortu ad horam usque nonam, item paulo ante decimam, ipsoque demum meridie et hora 1 pomeridiana ad 2: *aliis temporibus* AD MAJORA AVOCATUS *quæ utique* OB HAEC PARERGA NEGLIGI *non decuit.*" May like devotion never want the ornament of like modesty!

Yours, &c., Indagator.

For the Churchman.

OUR TRACT SOCIETY.

Mr. Editor,—I have just risen from the perusal of the Address of the Rev. Samuel R. Johnson, delivered at the recent Anniversary of the Church Societies of this Diocese, on moving the acceptance of the Report of the Tract Society, and which has been appended to that Report; and so much have I enjoyed the rich treat, that I would fain invite my fellow Churchmen to follow my example, feeling assured that they will have no cause to repent having done so. The sound principles which it contains, and the truly Christian spirit, the spirit of meekness and charity, in which they are enforced, must commend it to the approbation of all who are sincerely attached to Christ and the Church. The reverend author deserves well of every Episcopalian, and when again called upon will, we doubt not, as promptly step forth, and as ably vindicate the cause of the institutions of our Zion, whose interests he so evidently has at heart. The Tract Society much needed such an advocate. A most important institution, it has never received its just share of the patronage of the members of our Church. Its appeals for aid have seldom been favorably responded to. During the year 1830-31, the Trustees, relying on the liberality of their fellow Churchmen, adopted a number of new tracts, stereotyped 12 of their former ones, and printed nearly 150,000 copies, accomplishing nearly as much in that year as it had done in the preceding 21 years. This course involved an expenditure which the revenue of the Society for that year was not sufficient to meet, and the next year was commenced with a debt of nearly $800. The Trustees made this fact known and appealed for aid, but appealed in vain. At the close of the year, notwithstanding the vigorous exertions of their committee and the suspension of the printing of tracts, $343 of the debt still remained unpaid. In six only of our churches in the city could they obtain collections, and of the churches in the country, but *one* contributed to its funds. Almost disheartened by this sore disappointment, the Trustees were much encouraged by the powerful appeal of their advocate at the anniversary, and they have commenced the labors of the present year with the hope that their renewed appeal for help will not be again denied. If the members of our Church will but read the simple statement of facts contained in the last report of the Society, and the Address alluded to in this communication, they cannot, I feel assured, they cannot turn a deaf ear to its petition for the means to relieve itself from its present embarrassment, and to extend its operations. The Society has now been in existence 23 years. In that time only 20 collections have been made in its behalf in the churches of this city, (on an average not *one* in a year,) and in all this time no church has made more than *two;* so that the churches which have done the most for the Society have contributed to its funds *once in eleven years and a half!* I make no comments, Mr. Editor; I only ask whether the Tract Society cannot, with the greatest *propriety*, *strenuously* urge its claims upon the Episcopalians of New-York? Exertions are now making to procure life members and annual subscribers, and to obtain donations. Will not Churchmen pause before they reject the appeal which is made to them? I for one trust that they will, and that the result will be a large accession to the number of the liberal and cordial supporters of the institution.

A MEMBER OF THE TRACT SOCIETY.

[A very material improvement in the condition of this Society's funds has taken place since its last anniversary: efforts on the part of its members have resulted in several accessions to its list of life members, and a general disposition apparently prevails to give it merited encouragement.]

THE CHURCHMAN.

SATURDAY, DECEMBER 8, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

DIOCESE OF NEW-JERSEY.—The Episcopal acts of Bishop Doane, at the parts of his Diocese which he has already visited, we should gladly have recorded, had they been communicated by our brethren.* On the fourth instant, he visited the Church at Morristown, and preached in the morning, from Acts xx. 26, 27, ("I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of GOD,") his visitatorial sermon; which, says a correspondent, "was excellent—sound, faithful, comprehensive, plain, earnest and pointed;"—"it cannot fail to impress the hearers with the conviction that they have to do with one who will indeed watch over their souls as one that must give an account." "Man lost by sin, GOD incarnate for his redemption,—salvation by free grace, through faith working by love, in the Church, by means of the word and the Sacraments administered by the authorized instruments, is the substance of his doctrine."

Such who will deny that it has ever been—such all who knew him were ready to expect. In the evening the Bishop again preached, from John xii. 32,—"And I, if I be lifted up from the earth, will draw all men unto me;"—"a noble sermon," as our correspondent, writing in the glow of feeling excited under its delivery, characterizes it. "The preacher," he adds, "gloried in the cross of CHRIST, as predicted, typified, evidently set forth among men in the Saviour's life and death, preached by the apostles, known in the world, efficacious in the healing of spiritual disease, triumphing over its enemies; swaying the affections, comforting the sorrows, warming the energies of men." A savor of life unto life, we trust, will be the blessed issue of all his ministrations to the souls over which the HOLY GHOST has made him an overseer.

[* We beg leave to suggest to our brethren, generally, as well as to those in New-Jersey, that we shall feel obliged by the early communication of such ecclesiastical intelligence as may fall within their knowledge, and to the means of gathering which we have not access]

To the Clergy of the Protestant Episcopal Church in the

DIOCESE OF NEW-JERSEY.

REVEREND AND DEAR BRETHREN,—Having now first met with the proclamation of the Governor of this State, appointing Thursday, the 20th instant, as a day of Public Thanksgiving to ALMIGHTY GOD, for the fruits of the earth, and all the other blessings of his merciful providence, I hasten to suggest the propriety of acknowledging, among his other great and undeserved blessings, the removal from among us of that destructive pestilential disease with which we recently were visited. Upon those portions of our flock which have been comparatively exempted, and upon those which have been mercifully delivered, the grateful duty is alike incumbent; and the exhortation of the apostle, "in every thing, by prayer and supplication, *with Thanksgiving*, let your requests be made known unto GOD," is not more universal in its application than it is delightful and profitable in its observance. Under the influence of these considerations and in accordance with the canonical provisions, the form of Thanksgiving "for deliverance from great sickness and mortality," which will be found among the occasional prayers and thanksgivings at the end of the Litany, is hereby appointed to be used immediately after the form of Thanksgiving in the service provided by the Church, for the occasion now contemplated, beginning with these words, "Most gracious GOD, by whose knowledge the depths are broken up, and the clouds drop down the dew." Commending you, my reverend brethren, and the people under your charge, to the protecting favor of ALMIGHTY GOD, and imploring for your lives the blessing, and for your hearts the sanctifying grace, of HIM who has declared, "Whoso offereth me praise, he glorifieth me," I remain, affectionately and faithfully, your brother and servant in CHRIST,

G. W. DOANE,
Bishop of the Diocese of New-Jersey.

Morristown, December 5, 1832.

GREEN BAY MISSION.—Public attention should be pointed to this enterprise. Apart from the indisputable and paramount claims of the Indians of our borders, upon the Christian sympathy, and the effective moral and religious succor, of the citizens of these United States, arguments for present interference for the relief of the station at Green Bay, of the strongest kind, are furnished by the condition in which the Mission family there are now placed, the peculiar relation which has been virtually assumed toward them by the Episcopalians of this State, and the disinterested perseverance and devoted fidelity of the Missionary, who is now literally loaded with its cares. We have copied the article which follows entire, from the (Auburn) Gospel Messenger; and pray that it may be considered in the spirit of Him, "who, though he was rich, for our sakes became poor, that we through his poverty might be made rich."

MOST earnestly do we hope and pray that the recent movements of the General Missionary Society, relative to the transfer of the charge of Green Bay to the Diocese of New-York, will result in the immediate relief of this most important station from the difficulties under which it has labored for the last year.

We cannot relinquish our *old* notion, and if we are not mistaken there are increasing *new* friends to that notion, that we owe a primary duty to the heathen of our own borders. One hundred and six heathen children now in the Green Bay School!! Shall Greece or Africa, India or the islands of the sea, deprive them of that support which they need in order to their being trained to the arts of civilized life, and the knowledge and practices of Christianity? Much as we are disposed to wish prosperity to every object of Christian benevolence, and much as we desire to see the children of Greece emancipated from the thraldom of that ignorance and superstition in which they have so long been bound,—we cannot feel it our duty to call for aid to them, while the red pagans of our western wilderness need more than we can get for them, in order to their rescue from the dominion of idolatry, the horrors of human sacrifices, and the whole vassalage of barbarism. Are our sympathies asked for our brethren and sisters engaged, nobly engaged too, in foreign lands? and have we no sympathy for those brethren and sisters devoted as they are, to the cause of converting the heathen, because they are on this continent? Who more richly deserves the candid and ample support of the Episcopal public, than that estimable and self-denying man who superintends the Green Bay station? What do not those excellent women deserve, who have left home and kindred to aid this faithful missionary of the cross in his holy work? And shall we refuse our countenance and support to those young men now engaged in furthering the interests of this interesting mission? Perhaps we may feel a little more than some others, having seen three of them go out from our own parish, and having taken some personal care in the matter. But who will not have sympathy for them? We are allowed to make the following extract from a letter of one of them, to his father in this village:

"If the friends of the Mission do not exert themselves, it must be discontinued. I feel very anxious, and will do all in my power. Mr. Cadle is under heavy responsibilities, and liable to be thrown into jail any moment," [because the funds he was authorized to expect, have not reached him in season to meet his contracts, as he had been advised he might make them.]—"There are 106 boarders. They consume three barrels of flour and one of pork every week, beside peas, potatoes, beans, &c. &c. They must be clothed. If Episcopalians could be placed in the situation of the members of this Mission family, they would not withhold their mites from aiding in turning the heathen from darkness to light, and to the knowledge of GOD their SAVIOUR."

We leave the subject for the present, but we mean not to lose sight of it.—*(Auburn) Gospel Messenger.*

JOURNAL OF THE GENERAL CONVENTION.—The extracts from this voluminous document, (now far advanced toward completion,) which have appeared in this paper, we have been enabled to make in consequence of its being printed at our office. No delay has occurred, we believe, that could have been avoided, in getting it through the press; and it, as well as the Pastoral Letter of the House of Bishops just printed, will be promptly circulated, as soon as the former shall be completed.

INFALLIBILITY.—The Essay upon this subject, of which a part is given on the preceding page, is we presume, judging from the style and signature, from the pen of Bishop White; and deserves, at this time, to be carefully and considerately read by all who seek 'to be ready to give a reason' of their hope; and who are desirous to preserve the integrity of Christian doctrine and to maintain the freedom of religious opinion, unshackled by any restraints other than those imposed by the requirements of Christian docility, and a due regard for the superior opportunities and means of correct judgment of those, who are 'set in the Church' to teach.

LITERARY.

Sermon in behalf of the New-York Protestant Episcopal City-Mission Society; preached in the Mission-Church of the Holy Evangelists, New-York, on Sunday evening, Oct. 14, 1832. By Benjamin C. Cutler, A. M., City-Missionary. Published at the request of the Managers. New-York. Printed at the Protestant Episcopal Press.

FROM the text, Mark xvi. 20,' And they went forth and preached every where, the LORD working with them;' the zealous author of this plain and forcible discourse, urges the need, the value, and the duty of *human effort*, for effectuating the merciful design of the blessed Gospel.

The *object* of the City Mission Society is emphatically, as its missionary remarks, 'to seek and to save them that are lost;'—first and last, the SALVATION OF IMMORTAL SOULS. To the distresses attendant upon mere temporary reverses, and deprivation, its agents, the missionary and his voluntary co-workers, are, indeed, enabled to contribute much relief, by the kind benefactions which have placed means at their disposal;—and they have thus been happily instrumental in 'supplying many a want, and drying many a tear.' But they, one and all, look higher for the ultimate object of their labors, and seek to gain access, by those kind offices which unlock the heart, to its recesses, and to plant there the seeds of *spiritual life.*

How should exertion be stimulated, by such considerations as the following:—

The value of one immortal soul, the best and gravest judge most solemnly pronounced to be greater than that of the whole world. "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Is this the value of the souls about us? Is it true, that the smallest and most neglected child and most degraded in its parentage, possesses a soul, of more value than the *Indies*, East and West?—of more value than the riches of the world? Is it true, that the most degraded and debased man or woman, has a soul of such real dignity and such vast capacity?—that beneath that expression of malice, of licentiousness or of drunkenness, there lies a soul, of vast desires and born to an eternal inheritance?—that joined to that deformed, diseased and despised body, there is a *soul*, which in a moment can spring into a noble existence, and vie with the angels in splendor? Shall diversity of *intellectual* endowment,—shall want of refinement of *manners*,—shall difference in the garments which clothe *the body*,—shall small diversity in the business which occupies it, lessen our value of that immortal *soul*, which will come forth as pure and radiant, as vast and venerable, from the swarthy body of the African, as from beneath the imperial purple of the mightiest monarch in Europe? "GOD is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

And how needful is it to lay to heart, the reflection, wonderful as it is, and, on this account difficult to be realized, and most apt to be forgotten, "that a work like this, so momentous in its consequences and so difficult in its accomplishment, should be left to man; to *depend* in any measure upon his exertions or his neglect, his faithfulness or his want of fidelity: but so it is. There can be no doubt, that upon every Christian man, but especially upon every Christian minister, this responsibility rests. By the faithful employment of his talents, souls may be saved; and by the neglect of them, souls may be lost. No minister who bears in mind the prophecies of Ezekiel, and no parent who considers some of the most familiar proverbs of Solomon can doubt this. Well may we exclaim, 'Deliver *me*, O GOD, from blood-guiltiness.'"

We have space only for the concluding paragraphs of Mr. Cutler's sermon;—commending it to the careful perusal of all our readers. What follows is timely, as connected with the quarterly services to be had at the Church, to-morrow evening.

Now, my friends, instead of magnifying the value of the means which we already possess, suffer me to urge upon you the immediate occupation of another missionary station. You have digged one well for the souls which are thirsting around you; water of salvation is daily drawn from it, and is often given to those who are ready to perish. Will you sit down contented? O no, forget the things which are behind. GOD will remember. He is not unrighteous to forget your work.

Thousands and tens of thousands of immortal souls now lost, and soon perhaps lost for ever, are in this city. We have 100,000 souls in this city, it is believed, who do not attend any place of worship, and are hourly dying, and dragging down to destruction with them their helpless children. Let me urge you to immediate exertions. While you delay, souls are lost. Let there be another church thrown open,—with its missionary, its Sunday and its daily schools, its library, its prayers and its alms.

Let it be said of the members of this Society as was said of a band of holy men of old, they "went out and preached *every where*, the LORD working with them."

TREATISES ON CHOLERA.—The public are not soon to forget the disease under which our country yet mourns. Unnumbered small publications, histories of Cholera, treatises on Cholera, &c., are to be seen on the booksellers' stalls,—and we believe Cholera Almanacs are extant. Works of a higher class, however, are already published among us, and others are forth-coming, the productions or compilations of physicians of respectability, in our own country, as well as reprints from foreign publications. The Messrs. Carvill not long since printed a pamphlet, and have just issued a goodly volume by a physician of this city,* upon the nature, history and treatment of the disease; and we have lying before us 'A Treatise on Epidemic Cholera, including a historical account of its origin and progress to the present period, compiled from the most authentic sources,' by A. Brigham, M. D.—from the press of F. I. Huntington, Hartford. It is very well printed, and exhibits considerable fidelity and pains-taking in its compilation. A map is prefixed to it showing the progress of the disease from its breaking out at Jessore in 1817, to the present period.

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* Dr. Dudley Atkins. It is entitled 'Reports of Hospital Physicians, and other documents in relation to the epidemic Cholera of 1832,' published by order of the Board of Health.

Calendar.

Dec. 9.—Second Sunday in Advent.
—— 13.—Thanksgiving-day in New-York.
—— 16.—Third Sunday in Advent.
—— 19. }
—— 21. } St. Thomas the Apostle. *Ember Days.*
—— 22. }
—— 23.—Fourth Sunday in Advent.
—— 25.—Christmas Day.
—— 26.—St. Stephen.
—— 27.—St. John Evangelist.
—— 28.—Innocents' Day.
—— 30.—Sunday after Christmas Day.

CITY-MISSION.

FOURTH QUARTERLY SERMON.

THE Fourth Quarterly Sermon in behalf of the New-York Protestant Episcopal City-Mission, will be preached at the Mission-Church in Vandewater-street, on Sunday evening next, December 9th.

⁂ The service will commence at 7 o'clock. All friends of the Mission are invited to attend.

J. F. SCHROEDER,
Secretary of the Executive Committee.

NOTICE.

A Stated Meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church, in the State of New-York, will be held at the Buildings of the Protestant Episcopal Press, on Wednesday, the 12th inst. at 7 o'clock, P. M.

A. O. DAYTON, *Recording Secretary.*

New-York, December 6th, 1832.

A FORM OF PRAYER

For Thanksgiving Day, prescribed by the Bishop of this Diocese for use on the thirteenth day of December inst., may be had at the Depository of the Press, 46 Lumber-street. Price 75 cents per 100.

OBITUARY.

DIED, of the prevailing epidemic, at Henderson, Kentucky, on the 25th day of October last, the Rev. NAHUM G. OSGOOD, Rector of the infant Episcopal Parish in that place. Mr. O. had been but a few months at this interesting missionary post, but long enough to have won the affections of his people in an extraordinary degree, and to have laid the foundations of future usefulness, to all human appearance, wide and deep, when he was suddenly cut off, with only a few hours' preparation. He met his summons, however, with characteristic calmness, for he knew in whom he had believed; and when informed of the fatal nature of his disorder, simply inquired whether the death he was to die was considered hard, and resigned himself with perfect composure into the hands of Him whose laborious and self-denying minister he had been.

What will become of his bereaved parish, GOD only can tell! Where is the man like minded with him, who will be willing to sacrifice the prospect of more eligible situations at the East, for the sake of occupying this wide and promising missionary station?

The residence of the relations of the deceased is not known to any person in Kentucky. Should this notice meet their eye, they are referred for information to James Alves, Esq., Hendersonville, Henderson County, Kentucky. They will be pleased to learn, that he received every attention which the best medical gentlemen of the country could supply, and the most humane feelings could prompt.—*Episc. Rec.*

INTELLIGENCE.

DOMESTIC.

CONFIRMATIONS.—On Sunday morning last, (Nov. 25) the Right Rev. Bishop WHITE administered the rite of Confirmation in St. Paul's Church, in this City, to thirty persons.—*Ep. Rec.*

During his late visitations, the Rt. Rev. Bishop Brownell has administered the holy rite of Confirmation in the following Parishes; viz.—In Norwalk, to 11 persons:—Fairfield, 1:—Stratford, 15:—St. Peter's, Plymouth, 31:—Bradleyville, 9:—Milton, 16.

Ep. Watchman.

Domestic and Foreign Missionary Society.—Last Sunday, (Nov. 25,) in the afternoon, a discourse was delivered by the Rev. Hugh Smith, in Christ Church, in this city, in behalf of the Domestic and Foreign Missionary Society of our Church. The contribution after the sermon, by the congregation, amounted to about $50 00. In the evening, the auxiliary society held its annual meeting, when it was resolved that the sum of $250 which it had pledged itself to contribute, annually, for five years, to the parent institution, should be collected, and transmitted before Christmas day. A lively interest was manifested in the subject of missionary efforts generally. Many members of the Society enlarged their subscriptions, and we have every reason to believe that the congregation will continue to be distinguished, in future, as it has been heretofore, by its enlightened zeal and Christian beneficence.—*Ep. Rec.*

Lectures to Young Men.—The best wishes of all the friends of youth, must accompany the very excellent institution by which the lectures noticed in the following extract from a city paper are provided. The introductory lectures of each course, have been delivered to crowded and attentive audiences.

The Mercantile Library Association Lectures will soon commence in this city. Two courses we learn will be given the present season; the one regular, the other associate. The first will commence on Friday, the 23d inst. with an introductory lecture by the Rev. Dr. Matthews. This will be followed by two lectures from the Hon. Gulian C. Verplank, on Mental Philosophy. To him will succeed Professor Torrey, on Gas Illumination. Professor McVickar will deliver two lectures on Moral Science; William B. Lawrence, Esq., will also deliver two on the subject of Usury; Professor Douglass, on the Historical Relations of Architecture; and the associate course will probably be closed by two Lectures, by Samuel A. Foot, Esq., on the Influence of Mercantile Character on Political Institutions. The subject chosen for the regular course is History, on which Professor Vethake will lecture.

SUMMARY.

Arrival of Lander's Expedition at Liberia.—We have been favored with a letter, dated Monrovia, Sept. 25, which says, "Richard Lander, the African traveller, has arrived at this port on his way to the Niger, with two steamboats. I spent one day with the expedition, and derived a great deal of information about the Niger and the surrounding country. The expedition will ascend with the small iron steamboat about 1500 miles. She draws only 24 inches when in sailing trim."—*Journal of Commerce.*

Religion in France.—The new sect of which the Abbe Chatel is the chief, is making considerable progress in this country. Its leading doctrines, as distinguished from the Roman Catholic faith, consist in the denial of all human infallibility, whether assumed by the Pope or by Episcopal councils. The service is conducted not in a dead language, but in the living idiom of the people. The priests of the new Church are permitted to marry. There is no monopoly of the interpretation of Scripture. Meagre days and abstinence are suppressed. Dispensations to permit the marriage of persons within prohibited degrees are abolished. The previous existence of the civil contract is sufficient to warrant the nuptial benediction: and no excommunication or other censure of the Church is available against the burial of the remains of the excommunicated party in consecrated ground. The priests of the new faith are chosen by popular election. Six places of worship have already been opened in different parts of the country, and three others are in a state of progress. The Abbe Chatel (the founder of this reformation) was a chaplain in one of the regiments of the guards of Charles X., and even at that time had discovered some rays of the light which has since dawned upon him. A sermon is announced for to-morrow by one of the priests of the new faith, in which the infallibility of the Pope and of councils is to be openly attacked. Unhappily, however, the French people in general hold religion of any kind in such sovereign contempt, that there is little hope that the new sect will make much progress, especially in Paris, where infidelity and skepticism are almost universally prevalent. It is said that the delay which has taken place in supplying the bishoprics which have fallen vacant since the period of the Revolution, has in some degree been owing to the difficulty of finding three prelates who would consent to assist at the consecration of the Bishops elect. In the case of the new Bishop of Dijon, it was found necessary to apply for a dispensation to the Pope, to allow the consecration to take place by one member of the episcopacy in place of three; and even for this one it was found necessary to apply to a Spanish refugee, the Bishop of Carthagena—the only prelate of Spain whose constitutional opinions have sent him into exile. The other bishoprics which have fallen vacant—those of Versailles, Beauvais, and Chalons—have been supplied by clergymen less unwelcome to the elder dignitaries of the Church, through the interposition, it is said, of her Majesty the Queen of the French, to whose wishes M. Girod de l'Ain, the present Minister of Public Instructions and of Worship has not refused to yield his consent.—*Corresp. Courier & Enquirer.*

Address presented to the Archbishop of Canterbury, at the Deanery, on Friday, 10th of August, 1832:—

To his Grace the Lord Archbishop of Canterbury.

My Lord,—We, the undersigned inhabitants of the city of Canterbury, beg leave to approach your Grace with the expression of our unfeigned regret, that on the occasion of your arrival amongst us, for the purpose of discharging the sacred duties appertaining to your high station, you should have been exposed to indignities no less revolting to all moral feeling, than subversive of that reverential respect due to the office which is identified with your person. We are deeply and painfully sensible of the disgrace thus brought upon the city of Canterbury, and should consider ourselves as criminally participating in it if we lost a moment in testifying our abhorrence of what has taken place. We disdain to inquire whence the outrage arose, because we feel it impossible to assign any cause which could offer even the shadow of a justification. We trust, however, that neither your Grace nor the country will confound the inhabitants of Canterbury with deluded perpetrators of this unprovoked insult; and join in requesting your Grace to accept the assurance of our sincerest respect."

The Archbishop returned an answer, which was in substance as follows:—

I am particularly gratified by this mark of your respect and attention; but I trust that you will believe that such an expression of your sentiments was not required to assure me that all the respectable inhabitants of Canterbury disapproved of the misconduct which took place on my entrance into this city. I gladly embrace the opportunity which your kindness has afforded me of making my acknowledgments to all those who assisted in protecting me from violence on that occasion. I request that you will have the goodness to make known my sentiments to those whom you represent."

Distribution of Religious Books.—The Carlisle (England) Diocesan Committee of the Society for promoting Christian Knowledge have now arrived at the close of the eighteenth year of their institution, and of their labors. The demand for the last year for Testaments and Tracts has not been quite equal to that of the preceding year; the demand for Bibles and Prayer Books has materially increased. From July, 1831, to July, 1832, the distribution of books has been as follows, viz.:—Bibles 354, Testaments 371, Prayer Books 876, Religious Tracts 8020.

Since the establishment of the District Society, there have issued from the depository at Carlisle 3441 Bibles, 4733 Testaments, 14,684 Prayer Books, 93,783 bound books and tracts, being a total of 116,648.

Bath and Wells Auxiliary to the Society for Promoting Christian Knowledge.—At a late Anniversary meeting the gratifying statement was made that since the preceding anniversary 1938 Bibles, 2051 Testaments, 7054 Prayer Books and Psalters, and 57,663 bound books and tracts had been circulated through the Diocese, giving an excess in the aggregate circulation of the present beyond the preceding year of 288 volumes of the word of GOD, 1076 copies of the Gospel, 809 copies of our beautiful Book of Common Prayer and the Psalters, and not less than 9275 bound books of sound religious character, school books and tracts, &c. &c.

The Dean of Wells stated at the meeting, that no less than 300,000 cheap publications were issued in London alone every week, a large proportion of which were fraught with blasphemy, indecency, and treason; and not one of them could with truth be said to be in union or co-operation with the established Church; which fact had had its weight with the Society when they came to the resolution of publishing week by week a Magazine, to be called "The Saturday Magazine," at the price of one penny each. The Secretary said that he had received information on which he could rely, that there was little doubt that three suffragan bishops would shortly join the Bishop of Calcutta, who had lately sailed for India.

Church Building.—In their last Report, his Majesty's Commissioners stated, that 168 churches and chapels had been at that time completed; in which accommodation had been provided for 231,367 persons, including 128,082 free seats for the use of the poor.

They have now to state, that twenty churches and chapels have since been completed; in these twenty churches and chapels accommodation has been provided for 26,361 persons, including 14,039 free seats for the poor. Thus, on the whole, 188 churches and chapels have now been completed, and therein a total provision has been made for 257,728 persons, including 142,121 free seats, for the use of the poor, the number of sittings being estimated according to a scale laid down by his Majesty's Commissioners.

Nineteen churches and chapels are building, and plans have been approved for eight other churches and chapels. They have proposed to make grants in aid of building churches and chapels at eleven places.

Parochial Events in England.—To the above notices, from our late English periodicals, we add the following, partly as matters of mere curiosity. They will, we think, be interesting to very many of our readers.

A short time since the whole of the poor of the extensive parish of Paigton, amounting to several hundreds, proceeded to the house of Francis Garratt, Esq., a distance of three miles, to humbly beseech him to appoint their curate, the Rev. J. Parlby, to the vacant living, which had fallen to his presentation by the death of the Rev. John Templer.—*Woolmer's Exeter Gazette.*

The parish of St. Paul in Exeter have presented their late worthy minister, the Rev. E. Bartlett, with a handsome piece of plate, on his retiring from his curacy, as a testimony of their sincere respect.

Tithes.—Seventeen persons have been held to bail, at Chesterfield, charged with rioting and obstructing the collecting of Easter Dues and Small Tithes in that town. The Irish system is thus introduced and begun to be acted upon in this country. We trust that the laws will be promptly and energetically put in force here, that property may be protected and held in security.

On Thursday, June 1st, the Lord Bishop of Winchester consecrated the new church called Holy Trinity, at West Cowes, lately erected *at the expense of Mrs. Godwin.*

Salop.—The Bishop of this Diocese held his Visitation, at Stafford, on the 31st ult.; the sermon was preached by the Rev. L. Temple. The Bishop afterward, in delivering his charge to the clergy, stated, that during the time he had presided over this extensive diocese, he had accomplished the erection of twenty new churches and chapels, which, together with enlargements in existing churches, have provided accommodation for 45,000 souls; a like increase having been effected in the establishment of Sunday and National Schools, while other churches and schools were in progress. His Lordship dwelt with great force and feeling on the increasing desecration of the Sabbath. Previous to the service a meeting of the clergy was held, when an address to his Majesty on the profanation of the Lord's Day was unanimously adopted.

ACKNOWLEDGMENTS.

BISHOP ONDERDONK SCHOLARSHIP.

Deposited at the Press to the credit of this Scholarship, on the 25th inst. as a perpetual loan, at an interest of 6 per cent. per annum, to be paid upon the fund ($2,500) when completed, to the Treasurer of the General Theological Seminary.

Dec. 5.	By Mr. Henry J. Seaman, - -	$10 00
	By a friend of the Seminary and of the Press, - - - - - -	10 00
	Heretofore deposited, - - - -	85 00
	Present amount of Fund, - -	$105 00

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz:—

1832.		
Dec. 4.	From the Rev. J. F. Schroeder, to constitute himself a life member, ...	$10 00
"	From the Rev. J. M. Wainwright, D. D., to constitute himself a life member, . . .	10 00
5.	From Mr. Joseph W. Beadel, to constitute himself a life member, ...	10 00
"	From Mr. Frederick Augustus Guion (by the hands of Mr. Lewis Curtis,) to constitute himself a life member, ...	10 00
"	From Mr. Josh. D. Beers, to constitute himself a life member, ...	10 00
"	From Mr. Thomas Thomson, to constitute himself a life member, ...	10 00
"	From Mr. Charles H. Roach, (by the hands of Thomas Thomson,) to constitute himself a life member, ...	10 00
"	From a gentleman, (by the hands of Dr. Wm. H. Hobart,) a donation, ...	10 00
"	do. do. do. . . .	1 00
"	do. do. do . .	1 00
"	From 18 new annual subscribers, by the hands of Dr. Wm. H. Hobart	18 00
"	From 2 new annual subscribers, ...	2 00
		$102 00

THOMAS BROWNING, *Treasurer,*
At the Press Buildings, 46 Lumber-street.

N. B. The Treasurer cannot help expressing the gratification he feels at the present prospect of the Society's being soon able to satisfy the pressing demands for the tracts of this institution.

Letters have been received at the N. Y. Prot. Episcopal Prsss, during the week ending December 6th, from the following persons, viz:—

Curtis & Sprague—S. Warren—L. J. Bisbee—J. N. Fargo—Rev. A. C. Treadway—J. M. Niles, P. M.—Rev. H. Coswall—S. Babcock, & Co., *with remit.*—S. Babcock—Stimpson & Clapp.

Packages have been sent from the N. Y. Prot. Episcopae Press, during the week ending December 6th, to the following persons, viz:—

R. T. Thom, Fredericksburgh, per schooner Robert P Waring—Marshall & Brown, Providence, one box per steamboat.

CHRISTMAS.

The Rev. Mr. Dorr's Sermon, entitled "The Church and her Holy Seasons Vindicated;"—contains a full explanation of the reasons which govern Episcopalians in the observance of this Festival. It is for sale at the Press, 46 Lumber-street.

December 5.

THE CHRISTIAN YEAR.

SECOND SUNDAY IN ADVENT.

O Thou, who cam'st a Saviour meek,
Of old, mankind's lost race to seek;
And who again shalt come,
And, seated on thy glory's throne,
Thy Father's glory and thy own,
Pronounce their *final* doom!

When thrilling through the vast profound,
Thy hosts shall shout, thy trumpet sound,
And the *Archangel's cry*
Summon the slumbering nations forth,
From east, and west, and south, and north,
To meet thee in the sky:

When, answering to that summons dread,
The earth and sea shall yield their dead;
And death, and death's abode,
Give up their prey the quick to meet;
And quick and dead, and small and great,
Appear before their God:

When the unfolded book shall show
To saints above and men below
The true, the stern record;
And each foul deed, in secret wrought,
Each idle word, each guilty thought,
Attend its due reward:

Oh! in that fearful hour of doom,
Lord, how shall sinful man presume
To stand before thy throne;
Nor on the rocks and mountains call
Swift on his conscious head to fall,
And hide him from thy frown?

Be mine, in this my day of grace,
Intent before my eyes to place
The lot of him who sins;
And in my heart this truth to store,
That, when the day of grace is o'er,
The day of wrath begins!

Be mine, or ere my day be past,
Away the deeds of night to cast,
The arms of light to wield;
Truth's zone of strength, the shoes of peace,
The breastplate firm of righteousness,
And faith's unblemish'd shield!

Be mine salvation's helm; and mine
The living Spirit's sword divine,
Thy own unerring word;
With prayer, sure guard, my heart to aid,
Too oft by ease from duty sway'd,
Too oft by toil deterr'd!

So may I fight the Christian fight,
Strong in the bulwark of thy might!
And, trusting, Lord, in thee,
With holy hope thy coming greet,
And, prostrate at thy judgment-seat,
Await thy just decree!

REFLECTIONS UPON THE SCRIPTURE ACCOUNT OF THE FIRST ADVENT OF CHRIST.

In proceeding to reflect upon the events, to which the Church directs our attention at this season of Advent, we naturally look in the first place to the *first coming* of Christ "to visit us in great humility." And here we may remark the perfect and beautiful *harmony* which prevails between the *Old Testament* and the *New;* between the prophets and the apostles. The coming of Christ by anticipation had been the great subject of the Old Testament: the coming of Christ in reality is the principal subject of the New Testament. That which the prophets foretold in the one as being about to come to pass concerning the Redeemer, is described by the apostles as having actually come to pass in Jesus Christ. In short, the New Testament is little else, as it were, than an exposition of the Old. In the language of an ancient father, St. Augustin, "the Gospel is a revealed law; the Law is a hidden Gospel: in the Old Testament the New is wrapped up; in the New Testament the Old is unfolded."

This consent and harmony between the two great divisions of the Bible is a firm foundation and resting-place for our faith, and supplies us with "a reason" which we may be at all times prepared to "give for the hope that is in us," forasmuch as Christianity is thus proved to be a *divine revelation.* Wonderful as is the great diversity of circumstances, under which the prophecies of the Messiah were delivered, they are nevertheless all found to centre in the same Jesus Christ. Delivered at times widely distant from each other, and varying during an interval of more than 1500 years; (not to mention the original promise of "the seed of the woman who should bruise the serpent's head," given even 2000 years before;) delivered by persons of very different characters, by patriarchs and their descendants, by monarchs and their subjects, by prophets of lowly extraction and menial occupations, as well as by those of cultivated minds, and royal or sacerdotal race; delivered in places and in regions far remote from each other, in the wilderness, in Palestine, in Mesopotamia, in Babylon; delivered in very different stages of society, and in very different conditions of the Jewish people; some during the ages of patriarchal simplicity, others in times of advanced civilization and refinement; some before the existence of the Jews as a nation, some during their infancy in a national character, others during their struggles for national establishment and independence, others in their season of temporal grandeur and prosperity, others during their state of separation, declension, and subsequent captivity, and others again after their restoration to their own land, and to some portion of their former enjoyments; delivered under this vast variety of circumstances, the prophecies of the Jewish Scriptures pointed, and by the Jews were understood to point, to one illustrious person, who was to be the consolation and delight, the redemption and salvation, of Israel. Let the prophecies which foretold him who was to come, be compared with the history which records him who came in the person of Jesus Christ: and let the inquirer read therein the most convincing proof of that unity of purpose, which attests the continual agency of one superintending, pervading, and directing mind; and let him bow with lowly adoration before the wisdom of God, manifested in the coming of His Son.

The same agreement between the Old and New Testaments is also an answer to those, who admit the truth of the promises as a divine revelation, but still expect the fulfilment of them in a *Messiah yet to come.* What the Law foretold as being then to be expected, the Gospel records as as having been now actually fulfilled. "Those things, which God before had showed by the mouth of all his prophets, that Christ should" do and "suffer, he hath so fulfilled." The Jew will see the coming in the flesh of no other Messiah, than of him whom the Christian believes to be come.

This agreement between the different parts of Holy Scripture is also a ground of solid comfort to us in the persuasion, which it is calculated to impress upon our minds and consciences, that the *Bible is the book of* God. For when we compare the predictions concerning the coming of Christ with each other, and with the narratives of his coming; and when we perceive the wonderful harmony that subsists between the prophets among themselves, and between them and the apostles and evangelists, who writing the word of God in different places, at different times, in different languages, and on different occasions, nevertheless so concur together with regard to this great fact of the advent of the Messiah, that they seem to be not different writers, but rather indeed only different pens of one and the same writer: how can we fail of being comforted and delighted with this proof, that the Holy Scriptures "are given by inspiration of God;" and all proceed from "one and the self-same Spirit, who divideth unto every man severally as he will!" Thus appropriate is the provision which the Church has made for our devotions in the Collect for the second Sunday in Advent; which teaches us to acknowledge, that it is our "blessed Lord," who "hath caused all holy Scriptures to be written for our learning;" and to pray, that "we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of His Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which he hath given us in our Saviour Jesus Christ."

More particularly this agreement may strengthen our faith in the gracious *promises of* Almighty God. "He speaks the word, and it is done: He commands, and it is effected." "Heaven and earth shall pass away: but not one jot or one tittle of his word shall perish." He promised by prophets that the Messiah of the world should come: He tells us by apostles and evangelists that he is come. The things which are recorded of the advent of Christ by the writers of the New Testament, were performed in completion of the predictions announced by the writers of the Old; according to what is said particularly of one of them in the Gospel for the first Sunday in Advent, "All this was done, that it might be fulfilled, which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee."—Bishop Mant.

CHURCH DOCUMENTS.

VIEW OF THE STATE OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES;

Compiled by a Committee of the late General Convention from documents furnished by Delegates from the several States.

(Continued from page 353.)

NEW-JERSEY.

The most prominent event in the history of the Church in New-Jersey, since the meeting of the last General Convention, is one of a very afflicting character—the death of its Bishop. The Rt. Rev. John Croes, D. D., died at his residence in New-Brunswick, July the 30th, 1832, having a few weeks previous completed his seventieth year. In him the Diocese lost a head who had presided over it for nearly seventeen years, with great credit to himself and usefulness to the Church—a friend who gave his heart, affections, and time to the service of his spiritual charge, with a disinterestedness seldom surpassed—a friend who had been with and aided in sustaining the Church during the period of her greatest depression, and who, having thus for more than forty years persevered in laboring for her, lived at last to see her elevated from her low estate and rising into strength and influence. As Bishop Croes was the first spiritual head the Diocese ever possessed, so he may be justly said to have been the originator and author, directly or indirectly, of almost all the institutions connected with the Diocese. He loved to labor for the Church. Her welfare was his greatest delight.

In the successor of Bishop Croes, the Rev. George W. Doane, we trust the Diocese will find a head well calculated to supply the loss sustained, and to infuse new life and energy into all her institutions.

The number of clergymen in the Diocese is at present eighteen—all presbyters. The number of congregations has not increased since the General Convention. During the recess of the General Convention, the late Bishop admitted two persons to the order of Priesthood, and one person to the order of Deacons. Since the death of the Bishop, the Rt. Rev. Bishop Ives, by invitation of the Standing Committee of this Diocese, admitted one person to the order of Priesthood.

There have been eleven institutions within the last three years. Eight clergymen have been received into the Diocese. The number of clergymen 18; persons confirmed 168; Baptisms reported 517; Communicants about 900; Candidates for the ministry 2; Congregations 32.

The Sunday Schools continue to flourish, and are gradually connecting themselves with the Diocesan Sunday School Society.

The missionary fund, which is about the same in amount as formerly, continues to aid most materially in reviving and supporting old and decayed as well as new congregations.

The fund for the relief of widows and children of deceased clergymen, has of late years rapidly increased, and now amounts almost to $15,000.

The "Episcopal Society for the Promotion of Christian Knowledge and Piety," pursues the even and noiseless tenor of its way, doing good, by the distribution of Bibles, prayer books, tracts, aiding the missionary fund and candidates for orders. Its permanent fund now exceeds $1500.

PENNSYLVANIA.

In this Diocese there are at present 65 clergymen, (the Bishop, Assistant Bishop, 53 Presbyters, and 10 Deacons,) and 74 parishes; being the same number of clergymen as at the last General Convention; and an accession of 3 parishes since the General Convention of 1829. Twelve persons have been ordained Deacons; four of them by the Bishop of the Diocese, and the other eight by the Assistant Bishop. Seventeen Deacons have been ordained Priests; two of them by the Bishop, the other fifteen by the Assistant Bishop.

The following four clergymen have deceased since the last General Convention: The Rev. Joseph Clarkson, the Rev. Robert Blackwell, D. D., the Rev. John T. Adderly, Deacon, and the Rev. Edward Rutledge.

Henry H. Pfeiffer, formerly a Presbyter of this Church, has been deposed from the Ministry agreeably to the provisions of Canon III. of 1829.

Sixteen persons are candidates for Holy Orders. Five of these candidates are pursuing their studies in the General Theological Seminary; three of them under the auspices of the Education Committee of the Society for the Advancement of Christianity in Pennsylvania.

Three churches have been duly organized, and received into union with the Convention.

Twelve churches have been consecrated to the service of Almighty God; two of them by the Bishop, the rest by the Assistant Bishop of the Diocese.

One thousand and thirty-three persons have been confirmed: viz. by the Bishop of the Diocese 429; by the Assistant Bishop 604.

The number of Baptisms, as reported since the last General Convention, is 1974; of which 289 were adults, and 1685 were infants.

The number of Communicants as reported to the last Convention of the Diocese, is 2726.

As several parishes have each year been unreported, the above is considerably less than the actual number of Baptisms, and of Communicants in the Diocese. The same remark will apply to the number of teachers and of pupils in our Sunday Schools; which, according to the Journal of the last Diocesan Convention, was 5471:—viz. 443 teachers, and 5028 pupils.

The funds for the support of the Episcopate, consist of the legacies of the late Rev. Dr. Pilmore, $7969 12; and of the late Andrew Doz, $4701 33; also of the sum raised by annual collections in the different churches, $13,461 27; and a loan of $30,000.

The Society for the Advancement of Christianity in Pennsylvania, which has been, during the nineteen years of its existence, a most valuable auxiliary to the Church in this Diocese, still continues its important efforts. By its assistance, the Ecclesiastical authority has been enabled to employ thirteen Missionaries during the past year. The Female Tract Society, auxiliary to the Advancement Society, is one of the most efficient institutions for the purposes of its organization, of which the Protestant Episcopal Church can boast. It annually sends forth thousands of tracts, of the most useful character, which are widely disseminated not only in this Diocese, but throughout the Union. The Education Committee of the Advancement Society is employing the funds at its disposal, in preparing pious young men for admission to the General Theological Seminary, and in sustaining them while there. It has at present, three beneficiaries, who are prosecuting their studies at the General Seminary.

The Corporation for the Relief of the Widows and Children of Deceased Clergymen of the Protestant Episcopal Church, have a fund amounting to more than $50,000, and but one family who are annuitants.

A Diocesan Sunday School Union has been organized; and the Sunday and Adult School Society of Philadelphia, one of the oldest and most efficient institutions of our Church, for the promotion of instruction by means of Sunday Schools, having transferred its funds to the new institution has been dissolved.

Although this Diocese has not advanced as rapidly during the last three years, as in those which preceded the last General Convention; yet there is abundant cause for gratitude to the Divine Head of the Church, for that degree of prosperity we have been permitted to enjoy. In the department of Sunday School and Bible Class instruction, there is a decided increase of zeal, resulting in an enlargement of the numbers instructed; and, we trust, in efficiency in building up the Church. In some of our parishes there has been a more than ordinary degree of attention to the importance of vital godliness, which has resulted in large additions to the communion of our Church; and though we are unable to report that the same degree of religious sensibility has existed in every portion of our Diocese, we rejoice that we have so much cause to 'thank God, and take courage.'

DELAWARE.

In the Diocese of Delaware, there are fifteen churches, and five resident clergymen, all of which have parishes; one, since the last report, has been removed by death. The state of the Church in a portion of the Diocese is encouraging, and there appears to be a prospect of a permanent improvement. The Missionary Society of the Diocese, which had for several years suspended its labors, was at the last Convention revived. Much aid is anticipated from this Society in supplying the vacant and decayed parishes. There are Sunday Schools attached to several of the churches which are flourishing.

The Church in Delaware (agreeable to the twentieth Canon) continues to avail itself of the valuable services of the Bishop and Assistant Bishop of Pennsylvania.

There are 275 Communicants. Since the last report there have been 127 Baptisms.

Two churches have been erected and consecrated to the service of Almighty God.

MARYLAND.

The Church in this Diocese appears to be in a state of gradual improvement. For although only one has been added to the number of the Clergy, since the last meeting of the General Convention, yet the parochial reports exhibit an increase of 410 Communicants, in the several parishes which enjoy the advantage of ministerial services. The vacancy in the Episcopate which existed in 1829, has been happily supplied by the election and consecration of the Rt. Rev. William M. Stone, D. D.; whose primary visitation has given promise of very great usefulness and acceptability. At the last Diocesan Convention, the Missionary Society, auxiliary to the Domestic and Foreign Missionary Society, created by the General Convention, was reorganized for the purpose of augmenting its efficiency; and, in its present form, it will probably do much toward reviving and building up those parishes in the State, which, from various causes, have fallen into languor and decay. There are several vacant parishes in this Diocese which would gladly receive clergymen, and afford them a moderate support; but the Ecclesiastical authority has been unable to find laborers to occupy these fields, which are now ripe unto the harvest. The following is a list of the baptisms, marriages, funerals, and confirmations which have occurred since the last General Convention.

Baptisms 3202; Marriages 764; Funerals 1433; Confirmations 666.

The present number of the clergy is 52; and the present number of Communicants 2735.—There are, at this time, three candidates for Orders.

VIRGINIA.

Since the last meeting of the General Convention, the condition of the Church in this Diocese has been progressively improving. The number of our clergy has increased; many congregations have been reorganized in parishes where, for years, the ministrations of our Church had been unknown; some have been formed in places where our services had never been performed; some of the old church edifices have been repaired and rescued from entire dilapidation. Several new ones have been built, and some are now in the course of erection.

During this period, 28 persons have been admitted to the order of Deacons; and 10 Deacons have been ordained Priests.

Nineteen churches have been consecrated and set apart to the worship of Almighty God.

The number of candidates for orders in this Diocese, is at this time, 25. And in addition to the Bishop and Assistant Bishop, the number of clergymen is 55; being an increase of 11 since the last report. Of these, however, three are not officiating in the Diocese. One of them, the Rev. J. H. Hill, being in Greece, in the employment of the Domestic and Foreign Missionary Society; and the other two, the Rev. Caleb J. Good, and the Rev. Leonidas Polk, having been for some time past prevented, by ill health, from discharging the duties of the ministry.

According to the best data that can be obtained the number of Communicants belonging to the Church in this Diocese, may be estimated at about 3000.

It is not, however, in its external condition only, that the Church in this Diocese has increased. The tone of piety among its members, has been advancing, and is believed to be at this time of a more Scriptural character, than at any former period. The Gospel is generally preached in simplicity and with faithfulness, and by the blessing of God, is rendered effectual in turning many unto righteousness. And the increasing interest which is manifested in behalf of Missionary and Education Societies, and other objects of Christian benevolence, evidences a nearer approach to the full spirit of that religion, which has for its author and its end, the God who is love.—While the more frequent exhibition made by our clergy, of those excellences of our Church which result from the apostolical character of its ministry, the devotional spirit of its services, and the liberal but efficient structure of its constitution and government, is gradually and effectually strengthening and enlightening the attachment of its friends, and at the same time removing those prejudices which ignorance had generated, and which have long presented a great obstacle to its advancement.

While we have abundant cause, therefore, to be thankful to the great Head of the Church for the favor already bestowed upon us, we are also permitted to hope for a still larger measure of prosperity. Our Diocesan Theological Seminary has been a very prominent instrument in the production of the present encouraging state of our Church; and its condition at this time gives a fairer promise of usefulness, than at any former period. At our last Diocesan Convention an effort was commenced for placing the Institution on a more permanent foundation, by raising, in addition to its present funds, the sum of $25,000; nearly one half of this amount has already been subscribed. An additional building for the accommodation of students is in progress, and will be ready for occupancy in a few weeks. And the interest manifested toward it throughout the Diocese, and especially the Divine favor which has thus far prospered our exertions in its behalf, afford ground for the hope that it will, in a few years, furnish us with a full supply of laborers, well instructed in the word of God, and who will be instruments in building up the waste places of our Zion, and enabling her deserts to bring forth abundantly the fruits of righteousness.

NORTH-CAROLINA.

This Diocese, since the last General Convention, has been called to mourn the death of its beloved and venerated Bishop, the Rt. Rev. John S. Ravenscroft, to whose apostolic principles, primitive piety, and energetic labors, the Church chiefly owes her firm establishment and future hopes. The vacancy thus caused has been happily supplied by the election and consecration of the Rt. Rev. Levi S. Ives, D. D., under whose superintendence there is a cheering prospect that the Church will continue to flourish and grow with increased vigor.

The Missionary Society has been reorganized under the title of the Bible, Common Prayer Book, Tract and Missionary Society of North-Carolina, and promises much good to the Church. Several Missionaries have been employed with decidedly good effect in reviving old congregations, and establishing new ones. Sunday Schools, Bible Classes, and Female Associations of Industry for the benefit of the Church, have continued to be cherished with much advantage to the cause of Christ,

Communicants, 900 (increase 260); Baptisms 698; Confirmations 413; Marriages 89; Burials 140; Sunday School Scholars 800; Teachers not ascertained; Ordinations, Presbyters 3, Deacons 4; Candidates for Orders 3; Congregations 33. Funds for the Episcopate $12,000.

SOUTH-CAROLINA.

In this Diocese there are 50 organized congregations: 8 are without a minister. St. Stephen's Chapel, Charleston, is for the use of the poor of the Protestant Episcopal Church, and the minister is maintained by the "Charleston Protestant Episcopal Domestic Missionary Society." This Society, instituted in 1821, and the Chapel consecrated March, 1824, it is believed, are of earlier date than the institutions of the same kind, in other Dioceses of our Church. The clergy consist of the Bishop, 32 Presbyters, and 3 Deacons; 26 are pastorally employed, 1 is principal of the College in Charleston, and 9 are without cures. Within the period embraced by this report, there have been admitted three persons to the holy order of Deacons, and four Deacons have been advanced to the next order in the sacred ministry. Two clergymen have removed from the Diocese; one clergyman has come into it; and the Rev. T. Mills, D. D., has departed this life. Six persons are candidates for Holy Orders. There have been consecrated 5 churches; Confirmed 360; Baptized, adults, 81 white and 156 colored; infants, 795 white and 184 colored; Marriages, 194 white and 80 colored; Burials, 478 white and 101 colored; Communicants, 1582 white and 492 colored.

Sunday Schools exist in connexion with 14 of our churches, but in several of the country parishes, it is found impracticable to establish them. The number of teachers reported is 149, and of scholars, 730 white and 246 colored. The books of our "Sunday School Union" are highly approved, and generally used. The "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina" is a Missionary, Bible and Prayer Book, Tract and Education Society. In its service, there have been employed, during the last three years, for a greater or less time, eleven missionaries. Beside this, there are two Missionary Societies, four Bible, Prayer Book and Tract Societies; and two Scholarships, one not yet filled up, the other has for several years been assisting a candidate for Holy Orders at our "General Theological Seminary." To this institution, the attachment of the members of the Church generally in our Diocese continues unabated, and gratitude is felt to be most justly due to its trustees and professors, for their unwearied efforts to render it a blessing to the Church. It is a subject of regret, that we are not able to contribute largely to its funds. We have contributed, as stated in the Journal of General Convention, 1829, to the amount of $15,485 19

Added since to the Building Fund,	$35 00	
To the General Fund, - -	443 60	
To the Scholarships, - -	659 38	
Sent to the Treasurer by a lady of South-Carolina, - -	36 00	
		$1167 98
Total, (including the Scholarship Funds,)		$16,653 17

Several of the ministers in our Diocese have been educated at this Seminary.

The "Domestic and Foreign Missionary Society," instituted by the General Convention, has in this Diocese five patrons, twenty-one life, and eight annual members. The monthly publication "The Gospel Messenger and Southern Episcopal Register" commenced in 1824, is still continued, by ministers of our Church.

The fund for the support of the Episcopal office is slowly increasing and amounts to $10,544 25, invested in public securities.

The clergy in general are tenacious of conformity to the rubrics and canons.

EASTERN NUPTIAL ENTERTAINMENT.

[The sketch which follows, of an entertainment given on occasion of the betrothing of a mussulman bride, is interesting from the fact it contains of the presentation of a dress to the guest. It is taken from a review in the British Critic of a late work by an Englishwoman, who, having married a mussulman in England, accompanied him to his native country.]

"Being curious," says this author, "to know the whole business of a wedding ceremony amongst the Mussulman people, I was allowed to perform the part of 'officiating friend' on this occasion of celebrating the mugganee. The parents of the young lady having been consulted, my visit was a source of solicitude to the whole family, who made every possible preparation to receive me with becoming respect. I went just in time to reach the gate at the moment the parade arrived. I was handed to the door of the zeenahnah by the girl's father, and was soon surrounded by the young members of the family, together with many lady visiters, slaves, and women-servants of the establishment. They had never before seen an Englishwoman, and the novelty, I fancy, surprised the whole group; they examined my dress, my complexion, hair, hands, &c., and looked the wonder they could not express in words. The young Begum was not amongst the gazing throng; some preliminary customs detained her behind the purdah, where it may be supposed she endured all the agony of suspense and curiosity by her compliance with the prescribed forms.

The lady of the mansion waited my approach to the dulhaun (great hall) with all due etiquette, standing to receive and embrace me on my advancing toward her. This ceremony performed, I was invited to take a seat on the musnud carpet with her on the ground; a chair had been provided for me, but I chose to respect the lady's preference, and the seat on the floor suited me for the time without much inconvenience.

After some time had been passed in conversation on such subjects as suited the lady's taste, I was surprised at the servants entering with trays which they placed immediately before me, containing a full dress suit in the costume of Hindoostan. The hostess told me she had prepared this dress for me, and I must condescend to wear it. I would have declined this gaudy array, but one of her friends whispered me, 'The custom is of long standing; when the face of a stranger is first seen a dress is always presented; I should displease Sumdun Begum by my refusal; beside it would be deemed an ill omen at the mugganee of the young Bohue Begum if I did not put on the native dress before I saw the face of the bride elect.' These I found to be weighty arguments, and felt constrained to quiet their apprehensions of ill luck by compliance. I therefore forced the gold dress and the glittering drapery over my other clothes, at the expense of some suffering from the heat, for it was at the very hottest season of the year, and the dulhaun was crowded with visiters.—*Mrs. Meer Hassan Ali.*

WORKS COMPOSING

THE PARISH LIBRARY,

PUBLISHED BY THE
NEW-YORK PROTESTANT EPISCOPAL PRESS.

⁂ The *Price* of the Series, as far as issued, is $7 50.

The following works already issued by the Press, will in future be for sale either in *sets* or *singly*, as portions of "The Parish and Religious Family Library," in which the Standard Works are now merged.

Vol. I. (Standard Works.) Leslie on Deism; and West on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes and Indexes, by the Rev. W. R. Whittingham, A. M.

Vol. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. Sumner; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

Vol. III. (Standard Works.) Bishop Jewell's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.

Vol. IV. (Standard Works—in a course of preparation.)

Vol. V. (Standard Works.) Letters on Infidelity, by Bishops Gibson and Horne, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Notes, &c., by the same.

Vol. VI. (Standard Works—not yet published.)

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